THE

MONTHLY EPITOME,

For FEBRUARY 1800.

XI. *Mordaunt. Sketches of Life, Characters, and Manners, in various Countries;* including the Memoirs of a French Lady of Quality. By the AUTHOR of "Zeluco" and "Edward." 3 vols. 8vo. pp. 1271. 1l. 1s. *Robinsons.*

CONTENTS OF VOL. I.

LETTER I.—II. Italy.—III. Germany.—IV. Paris.—V. Robespierre.—VI. Atheism.—VII. Politics.—VIII. Lisbon.—IX. Jealousy. X. Irish Priest.—XI. Spanish Bishop. XII. Travelling Friar.—XIII. Biscayan.—XIV. Hidalgos.—XV. Vapours.—XVI. Hospitality.—XVII. Antiquities.—XVIII. Uxoriousness. ——XIX. Charitable Construction —Good-nature.——XX. Superstition —Auto da Fé.—XXI. Corsica.— XXII. Reflections.—XXIII. Refined Love.——XXIV. Duelling.—XXV. The Painter.—XXVII. The French Lady.——XXVIII. A Mistake.— XXIX. A Remonstrance.——XXX. Prejudice.——XXXI. Arrangements. —— XXXII. Recommendation. —— XXXIII. Sympathy.—XXXIV. National Prejudice.

CONTENTS OF VOL. II.

LETTER XXXV. Maternal Affection.—XXXVI. Self-charity.— XXXVII. Advice. —— XXXVIII. Soothing.——XXXIX. The Art of Pleasing.—XL. Candour.—XLI. Marriage from Compassion.—XLII. A Protectress.—XLIII. Lady Mango. —XLIV. Worldly Wisdom.—XLV. Widow Demure —XLVI. Fawning. ——XLVII. Delicacy.——XLVIII. Truth's Simplicity.——XLIX. The polite Apothecary and rude Preacher. —L. Spite.—LI. A profound Remark on the Proverbs of Solomon. —LII. Unfashionable Conduct of a Lady of Quality.—LIII. Gaiety.— LIV. Affection.—LV. Offensive Insinuations.—LVI. An Italian Lady. ——LVII. Rage——A wicked Suggestion.——LVIII. Mistaken Kindness.—LIX. Sound Judgment.—— LX. Shrewdness.—LXI. Flattery.— LXII. The Beggar.—LXIII. Different Views of the same Object.— LXIV. Adventure at a Cottage.—— LXV. Habit—Lord Cardon.

CONTENTS OF VOL. III.

LETTER LXVI. Political Conversation.—LXVII. Comforts.—— LXVIII. An hysterical Footman.— LXIX. Lady Aspic —LXX. Ill nature.——LXXI. Repulse.——LXXII. The last Will.—LXXIII. The Power of Reason on a candid Mind.—— LXXIV. A friendly Inquiry.—— LXXV. Self-admiration.—LXXVI. Reproof.——LXXVII. Self-defence. —— LXXVIII. Recantation. —— LXXIX. A cautious Proposal.—— LXXX. Prudent Suggestions. —— LXXXI. Fanny Faukener. —— LXXXII. The Solicitude of Friendship.

ſhip. —LXXXIII. Intruſion. —LXXXIV. Selfiſhneſs—Generoſity. —LXXXV. Indignation. —LXXXVI. Steadineſs.—LXXXVII. A good-natured Friend.—LXXXVIII. Retaliation.—LXXXIX. A Plan of Revenge—Every Thing depends on Luck.—XC. Misfortune on Misfortune.—XCI. A prudent Reſolution. —XCII. Romantic Notions.—XCIII. A Diſcovery.—XCIV. Eaſe. XCV. Precaution.—XCVI. Anxiety. —XCVII. Friendſhip.—XCVIII. Scandal.—XCIX. A Man of ſolid Senſe.—C. Friendly Hints.—CI. Good-will.—CII. Pertneſs—Affectation—Vulgarity.—CIII. Compliance.—CIV. Obliging Information. —CV. Repayment of the Obligation. —CVI. Change of Mind.—CVII. Fortunate Inference.—CVIII. Sentiments of a Man of true Honour.—CIX. Sentiments of a Lover.—CX. Another friendly Hint.—CXI. Declaration.—CXII. Candour.—CXIII. Congratulation. —CXIV. Welcome Advice.—CXV. Unexpected Incident.—CXVI. Alarm—Miſery.—CXVII. Information.—Note.—CXVIII. Happineſs.

EXTRACTS.

FRANCE.—ROBESPIERRE.

"WHATEVER difference there may be between the Britiſh natural character and the French, I am convinced there is not a greater than between France as it now is, and as it formerly was.

"Inſtead of that gay metropolis, the ingenuity, the taſte, and even the abſurdities of whoſe inhabitants afforded inſtruction, entertainment, and laughter, to the reſt of Europe, Paris ſeems now to be the abode of terror and cruelty, from whence the neighbouring nations are menaced with devaſtation and ruin!

"Who could have imagined, that a nation ſo fond of amuſement and pleaſantry would have been the abode of ſo much miſery?

"It were to be wiſhed, that France could, with truth, ſay to the reſt of Europe what Scarron, the huſband of Madame Maintenon, ſaid to his relations, weeping round his death-bed:—'I ſhall never make you weep ſo much 'as I have made you laugh.'

"That France herſelf has as much reaſon to weep as any other country, is no great conſolation.

"The choice of members for the National Convention gives no favourable idea of ſo very popular an election. What ſhare of learning, eloquence, taſte, and humanity, exiſted in that aſſembly almoſt excluſively belonged to the party which went under the name of the Gironde. This party ſeemed to have the lead for ſome time in the Convention; but they were ſoon overſet by the furious faction of the Mountain, ſupported by the Jacobin clubs and the ruffians of the ſuburbs.

"At the time when the twenty-one members of the Gironde were executed, the whole nation of France were under the abſolute dominion of the Jacobin ſociety of Paris: for the National Convention durſt not then diſobey the mandates of the *conſeil général de la commune*; which, on its part, was equally obedient to the decrees, however furious, of that ſociety, which had been abandoned by all who poſſeſſed any ſhare of moderation; and was compoſed entirely of ignorant, brutal enthuſiaſts, prompted by a few wicked and ambitious men.

"Nothing could be more abſurd than the accuſation brought againſt the Girondiſts; namely, that they conſpired to reſtore the monarchy: and their having oppoſed the execution of the king was urged as a clear proof of the accuſation.

"They were alſo accuſed of federaliſm: the import of which their judges themſelves did not underſtand. When one of them was aſked what it meant, he ſaid 'He was no gramma-'rian, but that it *ſounded* like a very 'heinous crime.'

"The crimes, which might with juſtice have been ſtated againſt Briſſot and the Girondiſts, were, their having overthrown the conſtitution which they had ſworn to ſupport, and their having calumniated the king, in order to render monarchy odious to the nation, and to pave the way to a republican form of government.

"That meaſure, however, was precipitated on them ſooner than they expected, by Colot d'Herbois, who was not of their party, and who afterwards became one of their greateſt

enemies. What could be a greater proof of the levity of the National Convention than their decreeing a republican form of government, on the firſt day of their meeting, at the motion of a man unknown before to the public, except as a very indifferent actor?

"To give France the name of a republic is ſoon done: to communicate to Frenchmen the character ſuitable to republicans will be found more difficult. One great objection ſtated by them againſt monarchy is, that the ſovereign may be an infant, and of courſe kept under tutelage; but they have found, by ſad experience, that their *peuple ſouverain* is always an infant, and requires to be always under tutelage. They have alſo found, that converting the monarchy into a republic, though it for a ſhort time pleaſed the vanity, never relieved the miſery of the people of France itſelf, yet it has proved a fruitful ſource of miſery to other nations.

"The French revolution is a convulſive diſorder, which ſome people imagined might have been uſeful to France, by removing other complaints to which her conſtitution was liable; but being of a contagious nature, there was danger of its infecting nations who ſtood in no need of ſo violent a remedy: it might, therefore, have been prudent to have formed a line of circumvallation around France, like what is drawn around towns infected with the plague, and ſo have cut off all intercourſe with the people of that country, leaving them to find a remedy for their own diſorders as they beſt could, and never to have opened the communication until the convulſions were cured, and the danger of infection at an end.

"If, however, the French broke over the line by force, as many aſſert, or if other nations interfered with the ſole view of curing the diſorder of France, as they themſelves declared, the interference muſt be acknowledged to have been neceſſary in the firſt caſe, and moſt generous in the ſecond.

"Whether leaving the French entirely to themſelves would have precluded any of the calamities of Europe, can never be perfectly determined: but the civil war, which it is probable foreign interference prevented, could not have ſurpaſſed in horrors thoſe which have occurred in the progreſs of the revolution—horrors which have diſgraced the cauſe of liberty all over Europe, and diminiſhed the averſion to arbitrary power, even in England. —When two calamities threaten, terror of the moſt ſavage and moſt impending is apt to diſperſe all thought of the other.

"It is indeed as ſurpriſing, that the dreadful executions, which began with the murder of the king; and continued for fifteen months, ſhould have been quietly beheld, in a metropolis like Paris, as that they ſhould ever have been decreed.

"If, to account for this, it is alleged, that the ſpirit of loyalty was at that period much cooled in the breaſts of the Pariſians, it muſt alſo be granted that the ſpirit of republicaniſm ſeems to have been in the ſame ſtate ſome months after, when twenty-one members of the Gironde party were beheld, with equal coolneſs, carried to execution through the ſtreets of that capital, with whoſe inhabitants they had lately been ſo popular. But what is ſtill more aſtoniſhing (for thoſe inhabitants may have been perſuaded, in the firſt inſtance, that their mild and merciful king was a tyrant; and, in the ſecond, that the Girondiſts were traitors);—but what, I ſay, is ſtill more aſtoniſhing, and revolts the heart of man, is, that the Pariſians ſhould, with equal paſſiveneſs, have beheld *women* treated in the ſame barbarous manner; that, unmoved by all the ſufferings of the unfortunate queen, they could bear to ſee her dragged, with every mark of indignity, to the ſcaffold; and that, contrary to the dictates of common ſenſe as well as common humanity, and without the ſhadow of political intereſt, they could bear to ſee the pious, inoffenſive, unaſſuming princeſs Elizabeth dragged to the ſame ſcaffold.

"There is ſomething inexplicable, as well as atrocious, in the character of this Robeſpierre: he does not ſeem to have been actuated by the ſame motives which are generally ſuppoſed to have influenced other monſters of cruelty.

"The uſual incentives to deeds of that nature with tyrants, or men poſſeſſed of unlimited power, are, the fear of being deprived of it, avarice, bigotry, revenge, and ſometimes a diabolical kind of enjoyment in beholding torture. The common motives to deeds of cruelty in men in private life

are, jealouſy, revenge, covetouſneſs, and ambition: but Robeſpierre was not avaricious, was not a bigot, had no injuries to avenge, was never preſent at an execution, was never in love—yet he extended the moſt horrid acts of cruelty to thouſands, who ſtood not in the way of his ambition, and continued them after his ambition was ſatisfied, and his power quietly ſubmitted to. Wicked politicians often uſe religion as a cover for crimes, without any ſentiment of religion in their heart: this man evinced a contempt for religion, and directed his cruelty peculiarly againſt thoſe who ſhowed a reverence for Chriſtianity. Enthuſiaſts are capable of criminal actions, without any ſentiment of wickedneſs in their heart: though Robeſpierre was thought an enthuſiaſt, this could not be ſaid of him. Could any human creature, without the moſt wicked of hearts, during the fifteen dreadful months his power laſted, exerciſe more acts of cruelty than any tyrant, ancient or modern, ever exerciſed in the ſame ſpace of time? By his order, or with his approbation, many thouſands of men, women, and even children, of all ranks, were confined in loathſome priſons, treated with the moſt ſhocking barbarity, until they were, in troops of fifty in a day, dragged to execution. Many thouſands of inoffenſive peaſants, who did not underſtand what the word revolution meant, were drowned in the Loire; numbers of the inhabitants of Lyons driven into encloſures, to be torn in pieces by grape-ſhot; and many of his own moſt intimate acquaintance, not only thoſe who were of a different party, and oppoſed his horrid cruelty, but thoſe who had long aided and ſupported him in his plans of bloodſhed and devaſtation, he ſent, on the firſt appearance of diſapprobation of his meaſures, without remorſe, to the guillotine: and what ſeems as ſingular and unaccountable as all that has been enumerated, is, that a ſpirited people, excited by enthuſiaſm for liberty, ſhould, while their enthuſiaſm was at the height, have quietly ſubmitted, for fifteen months, to the tyranny of an obſcure, canting, capricious madman, though exerciſed with more wanton cruelty than had been ever diſplayed by the moſt deſpotic of their monarchs.

"You may again accuſe me of dwelling on a man of a wicked character; but remember you requeſted me to write of the French revolution, in paſſing over that ground, without ſeeking characters of *ſuch diſlike*, as Falſtaff ſays of Worceſter's rebellion —*They lay in the way, and I find them.*

"But, after all, I muſt confeſs, that every ſpecies of ſingularity of character is attractive to me; and what character was ever ſo horribly ſingular as that of Robeſpierre?

"He ſeems to have relied ſo entirely on the efficacy of terror, for confirming his deſpotiſm and ſecuring his power, that he was at little pains to ſuppreſs certain literary productions, which, by creating a ſtrong ſympathy in favour of the oppreſſed, tend to rouſe indignation againſt the oppreſſor: perhaps he fell a ſacrifice, at laſt, to this ſecurity.

"Poetry is a very powerful inſtrument of this nature. Even popular ſongs, with but a very ſmall portion of poetical merit, have been known to produce an important effect. Many ſongs in honour of certain victims of Robeſpierre's cruelty, and elegies lamenting their fate, were circulated in Paris during his bloody reign.

"A poetry of a different kind, and more congenial with the ſpirit of the French revolution, has lately been introduced into France from Germany. Several German plays have been tranſlated, and were acted to crowded audiences, about this time, at Paris: they are a kind of tragi-comedies, in which men in deſperate ſituations, and of daring and wicked characters, are introduced ſpeaking appropriate language. The hero declaims virtuouſly, and acts criminally: their drift is to ſhow that murder, robbery, and other crimes, which in the vulgar opinion are committed by conſummate villains only, may be committed by the moſt benevolent, generous, and heroic people on earth. It appeared, from the applauſe, that this moral was reliſhed by many of the audience. It muſt, indeed, have been peculiarly flattering to thoſe patriots who cleared the priſons in September 1792.

"Some of the German ballads have alſo been tranſlated; they are generally founded on nurſery-tales of apparitions, animated ſkeletons, raw heads, and bloody bones. I have heard of one poetical romance that is very much admired; it records the adventures

adventures of a demon of the feminine gender, who, about three hundred years ago, was permitted to try her fortune in the capital of Bohemia, and to assume any shape she pleased.

"As the seduction of men was her object, she chose the form of a beautiful woman; and, according to the ballad, she was very successful. It was no unusual stratagem of hers to tempt men to commit crimes, for which they were imprisoned; and then, conveying herself through the key-hole, to tempt them to mortgage their soul to Satan, in order to obtain their liberty; which they no sooner did, than, the roof of the prison rising to infernal music, the deluded miscreant was conveyed several leagues through the air, and then dashed against some desert rock, or dropped into the sea and never more heard of.

"In this romance there is a pathetic account of a rendezvous which she gave to one young man; and, at the instant in which he imagined that she was yielding to his embraces, she was metamorphosed into a skeleton, and he found a parcel of naked bones in his arms.

"The author of the ballad declares, that to describe the surprise and disappointment of this young man is beyond his ability; but that all, to whom the same adventure has happened, will have a just idea of them.

"He then proceeds to record, that this demon might have extended her seductions to a greater number than she did, had it not been for a sulphureous smell, which she could not entirely divest herself of, and which she found it difficult to overcome, even for a short time, by all the perfumes and essences she used. On this account, however much she pleased at first sight, none could endure a lasting attachment to her; until a young Scottish nobleman, in passing through Prague on his way to Vienna, was so fascinated with her beauty, and so little annoyed with her smell, that he intended to have taken her into keeping, had not his valet, an old Highlander, who had travelled with his father, and was endowed with the second sight, assured his lordship, that, in spite of her beauty, his mistress was a devil.

"This blasted her reputation so effectually, that she was obliged to fly from Prague, and was never heard of since till the publication of the ballad in question." *Vol.* i. *p.* 48.

ANACHARSIS CLOOTZ.

"ONE of the most avowed apostles of atheism in the Convention was a kind of madman, who assumed the name of Anacharsis. It was the mode at one time for the most violent Jacobins to adopt the names of some ancient worthies, to whose characters they affected to have some resemblance. During my last visit to Paris, the name of my shoemaker was Brutus, and I had two Gracchi among my other tradesmen. No man could have less resemblance to the Scythian philosopher, the disciple of Solon, than the modern Anacharsis.

"The first was a man of moderation, of austere manners, one who wished to introduce the religion of Greece into his native country; the second was a hot-headed profligate, who wished to banish all religion out of the world. He was a Prussian by birth; his real name was Clootz. I first saw him at the house of Robert the Traiteur, in the Palais Royal, where he frequently dined, and sometimes harangued the company on the subjects of government and divinity. He declared, that 'his hatred to tyranny or 'monarchical government, two terms 'which, in his opinion, were synony-'mous, had made him leave Prussia, 'and establish himself in Holland: that 'from the beginning of the French re-'volution he had conceived hopes that 'it would end in a republic: that in 'those hopes he had left Holland, and 'come to Paris to assist in the great 'work of oversetting the new French 'constitution, and founding a republic 'on its ruins. The republican form 'of government,' he asserted, 'was the 'only one that could secure mankind 'complete freedom, internal tranquil-'lity, and external peace.' When he was put in mind of the frequent dissensions and wars among the different states of Greece, he answered, that 'they were entirely owing to their 'being *small* republics; but that if all 'had been united into one, they would 'have had no dissensions and fewer 'wars.' When he was desired to recollect, that the Roman republic was *greater* than that which all the united states of Greece could have formed, and yet that the Roman republic was almost constantly at war with its neighbours, the force of the observation did not disconcert him in the least: he said that 'the reason was obvious; namely,

'that,

'that, previous to the deſtruction of 'Carthage, the Roman republic was 'too ſmall, and under the neceſſity of 'conqueſt, to acquire ſufficient ſtrength; 'and that, after the deſtruction of 'Carthage, the Romans had no neigh-'bours except kings, which it is the in-'tereſt and duty of all republicans to 'deſtroy; and he was happy to think 'that the *Great Nation* would find ſome 'pretext or other to make war on them, 'until the whole race were extirpated, 'their kingdoms revolutionized, united 'as departments of France, and form-'ing one univerſal indiviſible re-'public:—then,' added he, 'and not 'ſooner, the world will enjoy perfect 'freedom, internal tranquillity, and 'external peace.'

"From this ſpecimen you may form a notion of Anacharſis Clootz's ideas on government: they were equally profound on divinity.

"I overheard a very curious dia-logue between him and a plain ſenſible-looking man, who drank coffee at the ſame table with him one day after din-ner at Robert's.

"This man happened to ſay that ſomething, I don't remember what, 'was as certain as that God had made 'the world.'

"'Pſhaw!' ſaid Anacharſis ſnap-piſhly; 'he did not make the world.'

"'No!' cried the man, ſtaring with ſurpriſe; 'who made it, then?'

"'Why, nobody. It never was 'made,' anſwered Clootz.

"'How came it here, then?' ſaid the other.

"'How came it here?—Why, it has 'been here from all eternity.'

"'I ſhould never have gueſſed it 'to be ſo old,' rejoined the man; 'but 'ſtill you have not informed me how 'it exiſts.'

"'By chance,' ſaid Clootz.

"'By chance!' exclaimed the other.

"'Yes, unqueſtionably, by mere 'chance,' added Clootz. 'You have 'no notion of the power of chance.'

"'The power of chance!' repeated the other. 'Chance is blind.'

"'Blindneſs does not diminiſh 'power,' cried Clootz, with an air of triumph; 'for even, according to 'your Bible, Samſon was able to pull 'down a houſe, and ſmother three 'thouſand Philiſtines after he was 'ſtone-blind.'

"'Sneering is one thing, Mr. 'Clootz, and reaſoning is another.'

"'Then let us reaſon,' reſumed Anacharſis.—'I ſpeak for the power 'of chance.—Were a thouſand dice 'put into a box, and thrown out often 'enough, there can be no doubt but 'ſix thouſand would be thrown at laſt; 'nay, if a hundred thouſand were to 'be rattled, and thrown without ceaſ-'ing, ſix hundred thouſand would ap-'pear in proceſs of time at one throw. 'Why, therefore, may not this world, 'ſuch as we find it, have been caſt up 'by the mere rattling of atoms?'

"'I ſhould humbly conceive,' re-plied the other, 'that it rather was the 'production of an Almighty intelligent 'Maker.'

"'Your Maker explains nothing,' ſaid Clootz; 'it is only ſhoving in a 'ſuperfluous tortoiſe to ſupport an 'elephant.'

"'Now I perceive the drift of your 'reaſoning,' rejoined the other: 'but 'although I cannot explain what is 'above human comprehenſion, Citizen 'Clootz, yet, as there is no neceſſity in 'the nature of things that this world 'and all the creatures in it ſhould have 'exiſted at all, it ſeems clear to me 'that they muſt exiſt by the will of a 'ſuperior Being; and I am fully con-'vinced that order, uniformity, and 'exquiſite adaptneſs, muſt be the work 'of intelligence and wiſdom as well as 'power.'

"'Nec Deus interſit niſi dignus vin-dice nodus.'

"'What do you think of that 'maxim of Horace?' ſaid Clootz.

"'I think it a very good one, as 'he applied it,' replied the other; 'but 'I am convinced that Horace, though 'a heathen, would not have brought it 'into ſuch an argument as the pre-'ſent.'

"'Perhaps not; for, as you ſay, he 'was an *ignorant* heathen, and believed 'in gods.'

"'Had he lived at preſent, he 'would have confined his faith to one; 'for, independent of the Chriſtian re-'ligion, all the improvements that 'have been made in ſcience ſince his 'time, lead us to acknowledge a firſt 'intelligent Creator and Governor of 'the univerſe.'

"'They lead me to no ſuch thing,' ſaid Clootz. 'I adhere to chance, 'and acknowledge no other god.—'What do you ſay to that?'

"'I ſay,'

"'I say,' replied the other, 'that 'were I to utter such an impious ex-'pression, I should be afraid of going 'to hell.'

"'There again!' cried Clootz.—'Why, there is no such place.'

"'How can you be sure of that?'

"'Because the thing is impossible,' answered Clootz.

"'Did you not assert, a little ago, 'that this world was made by chance?'

"'I assert so still!' exclaimed Clootz.

"'Then how can you be sure that 'such a place as hell is not made by 'chance also?' rejoined his opponent.

"This unexpected question seemed to disconcert the philosopher, which the other observing, he added with a very serious air:—

"'Citizen Clootz, I would not have 'you to trust entirely to such reason-'ing, which is wicked as well as in-'consistent: and permit me to add a 'piece of advice, which it greatly im-'ports you to follow—Renounce im-'piety; that in case there should, by 'chance or otherwise, be any such 'place as hell prepared for blasphe-'mers, you may not be sent to it.'

"Having pronounced this in a solemn manner, the man rose and walked out of the room. Anacharsis remained silent till he was gone; and then endeavouring to recover himself, he looked at me, and said:—

"'By his insolence and his preach-'ing I take that fellow to be both an 'aristocrat and a priest—Don't you 'think so?'

"'As for his insolence,' I answered, 'it entirely escaped me; so I can say 'nothing about it. But whether he 'be a priest or not, I must acknow-'ledge that I have heard worse ser-'mons.'

"'I have a great mind to denounce 'him as a suspected person,' said Clootz, 'and have him taken up.'

"'You had much better take the 'advice he gave you,' said I.

"Those who overheard us expressed the same opinion; on which Clootz declared he had no intention to accuse him.

"I hope he did follow the counsel which this man gave him; for the wretched Anacharsis had the misfortune a short time after to fall under the displeasure of Robespierre, who ordered him to the guillotine.

"The impiety, whether real or affected, that prevails at present in France, is more disgusting to me than superstition: though I like neither, I wish to believe in religion by my reason, not by renouncing my reason."—*Vol.* i. *p.* 72.

HIDALGOS.

"THE streets of Badagos are narrow, filthy, and generally silent—no sign of industry of any kind. I observed, however, some men with cloaks around their shoulders, each of whom stood before a separate door, and seemed to have no other object but to gaze at the passengers.

"'Pray what class of men are those?' said I to the Biscayan; 'they seem too 'idle to be tradesmen.'

"'You conjecture right,' replied he; 'they would be highly affronted if 'they imagined you could suspect 'them of exercising any kind of trade.'

"'They are men of independent 'fortune, then?' said I.

"'Almost their only property,' said he, 'is the wretched house they inha-'bit, which, being transmitted from 'father to son, is inalienable, and con-'stitutes what in this country is called 'an Hidalgo, or Hijo-de-Algo (the 'son of somebody): they would con-'sider it as a degradation to follow any 'mechanical employment.'

"'How are they prevented from 'starving?'

"'Why, they are not prevented 'from what you would call starving in 'England,' replied he: 'but I will 'tell you how they prolong their life. '—Observe that man going from his 'own door, with something under his 'cloak; you will see him stop at the 'private door of that magnificent 'building, which is a convent, and 'one of the richest establishments in 'this province: he carries under his 'cloak a vessel, into which he receives 'an allotted portion of broth, with 'vegetables and meat of different 'kinds, which he carries back for the 'support of his family; and the same 'is regularly done by a number of 'these Hidalgos every day. Those 'who are thus served at the private 'door of the convent are called the 'bashful or gentlemen beggars. As 'for the others, I do not well know 'how to denominate them—they can-'not be called the poorer sort, and 'still less the meaner; for nothing can

'be

'be meaner than what I have related 'of theſe Hidalgos: but, as the others 'are not Hidalgos, we may diſtinguiſh 'them by the appellation of "the ſons 'of *nobody*:"—all of that claſs receive 'alms at the *public* gate.'

"'It ſeems ſurpriſing,' ſaid I, 'that 'men who are aſhamed to work for 'their bread ſhould not be aſhamed to 'beg for it; for you may call him as 'baſhful as you pleaſe, but the man 'ſtruts to the convent with as ſtately a 'ſtep as if he were the proprietor of 'the whole building.'

"'As for his ſtrut,' rejoined the Biſcayan, 'that belongs to him as an 'Hidalgo. With regard to men's be-'ing leſs aſhamed to beg than to work, 'I muſt inform you that begging has 'been conſidered as an honourable 'employment ever ſince the mendicant 'friars were eſtabliſhed in Spain.'

"'Since the Spaniards are ſo prone 'to follow the example of friars,' ſaid I, 'it is a pity that ſome ſocieties of '*working* friars are not eſtabliſhed.'

"'Whether it proceeds from the 'difficulty of finding materials for ſuch 'an eſtabliſhment,' replied the Biſcayan, ſmiling, 'or from ſome other 'cauſe, nothing of that kind has been 'founded hitherto: but the other eſta-'bliſhment has gained to ſuch a degree, 'that you will find men of high rank, 'in various parts of this country, beg-'ging from door to door, for the 'benefit of one convent or another. 'It is thought a moſt meritorious occu-'pation. Had you been at Badagos a 'week ago, you would have ſeen the 'Contraternity of Charity, as it is 'called, into which none but noblemen 'and gentlemen of fortune are ad-'mitted, begging all over the town to 'defray certain expenſes for the benefit 'of a criminal who was executed that 'morning.'

"'Suppoſe,' ſaid I, for we may ſuppoſe any thing, however improbable, 'that a ſet of *induſtrious* working 'friars were really to appear, do you 'imagine that the nobility would be as 'ready to follow their example as they 'have ſhown themſelves to imitate the '*indolent* begging fraternity?'

"'That is a queſtion,' replied he, 'that it is needleſs to anſwer, becauſe 'the caſe you ſuppoſe will aſſuredly 'never occur; but on this you may 'rely, that no ſuch idleneſs nor beg-'gary is ſeen in Biſcay. My country-'men are induſtrious, becauſe they are 'free, and allowed to reap and enjoy 'the fruits of their labour.

"'You muſt not imagine that in 'every part of Spain the ſame lazy 'beggarly diſpoſition is attached to the 'inhabitants that you have ſeen here. 'In Catalonia, for example, the peo-'ple are in general induſtrious: that 'province is well cultivated; not only 'the plains, but even the mountains, 'to the very tops of which the inhabi-'tants carry baſkets of earth for that 'purpoſe. As the Catalonians do not 'enjoy the ſame privileges with the 'inhabitants of Biſcay, their induſtry 'cannot be imputed to the ſame cauſe. 'But there are no more convents in 'Catalonia than what ſeem neceſſary 'for the aid of the parochial clergy in 'the offices of religion. If there were 'the ſame eſtabliſhments for the feed-'ing of beggarly Hidalgos, and a lazy 'peaſantry, that you ſee here, there 'would in all probability be as little 'induſtry'." *Vol.* i. *p.* 169.

DUELLING.

"IT ſeems ſurpriſing to many people that no means have been found for putting an end to duels.

"The abſurdity of the cuſtom has been illuſtrated a thouſand ways without effect.

"'You have injured me, Sir; and 'therefore I inſiſt upon your taking an 'equal chance of putting me to death.' Or,

"'You have given me the lie, Sir. 'I could eaſily prove, indeed, that I 'ſpoke truth; but as that is nothing 'to the purpoſe, I will not take the 'trouble: but what I do inſiſt upon is, 'that you ſhall, by way of reparation, 'do your utmoſt to ſhoot me through 'the head.'

"What can be more abſurd than all this? Nothing.—But it is not quite a fair ſtatement of the caſe. The following ſeems nearer the truth.

"'Sir, you have inſulted me in ſuch 'a manner as will make the world 'think meanly of me if I do not reſent 'it. If I have recourſe to the laws of 'my country, the world will think in 'the ſame manner of me. Though I 'may deſpiſe both you and the inſult, 'I cannot regulate the opinions of the 'world; but I will ſhow that I do not 'value life ſo much as I dread diſ-'grace;

'grace; and I will give this proof at 'your riſk, who have put me under 'the neceſſity.'

"No ſeverity of law can prevent thoſe from challenging their inſulter, to whom the ſhame of bearing an inſult appears more dreadful than the utmoſt vengeance of law. Accordingly it has been found that the ſevereſt laws have not ſuppreſſed the practice of duelling.

"But if a court were inſtituted for the expreſs purpoſe of inveſtigating the circumſtances which give riſe to every duel, with power to puniſh him who, from wantonneſs, pride, or malignity, had, to the conviction of the court, behaved in ſuch a manner as would juſtify a gentleman for having recourſe to the only means in his power to efface the affront, perhaps ſuch an inſtitution would have a more powerful effect in preventing duels, than attaching the puniſhment to the challenger or ſurvivor, who poſſibly may be the leaſt guilty.

"Although the ſurvivor only can be perſonally puniſhed, yet, if he who is killed is clearly proved to have been the cauſe of the duel, by giving the firſt inſult, beſides acquitting the ſurvivor, ſome ſtigma ought to be put, by the ſentence of the court, on the memory of the deceaſed.

"If ſuch an inſtitution did not entirely aboliſh the practice of duelling, it would aſſuredly render it leſs frequent.

"It would alſo render men more cautious of giving offence, and would bring to public notoriety and ſhame all thoſe peſts of ſociety who are continually involved in quarrels, whether from an overbearing ſpirit to inſult others, or from a childiſh diſpoſition to take offence without a cauſe." *Vol.* i. *p.* 310.

(To be concluded in our next.)

XII. *A Treatiſe on the Police of the Metropolis;* containing a Detail of the various Crimes and Miſdemeanors by which public and private Property and Security are, at preſent, injured and endangered: and ſuggeſting Remedies for their Prevention. The ſixth Edition, corrected and conſiderably enlarged. By P. COLQUHOUN, L.L.D. acting as a Magiſtrate for the Counties of Middleſex, Surry, Kent, and Eſſex; for the City and Liberty of Weſtminſter, and for the Liberty of the Tower of London. 8vo. pp. 655, and Index. 10s. 6d. *Mawman.*

CONTENTS.

CHAP. I. General View of exiſting Evils.—II. On the Syſtem of Puniſhments; theoretically conſidered.—III. The Cauſe and Progreſs of ſmall Thefts.—IV. On Burglaries and Highway Robberies.—V. On Cheats and Swindlers.—VI. On Gaming and the Lottery.—VII. On the Coinage of counterfeit Money.—VIII. On River Plunder.—IX. On Plunder in the Dock Yards, &c.—X. On the Receivers of ſtolen Goods.—XI. On the Origin of criminal Offences.—XII. The Origin of Crimes continued: Female Proſtitution.—XIII. The Origin of Crimes continued: State of the Poor.—XVI. On the Detection of Offenders.—XV. On the Proſecution of Offenders.—XVI. On the Syſtem of Puniſhments; conſidered practically.—XVII. Criminal Police of the Metropolis.—XVIII. Propoſed Syſtem of criminal Police.—XIX. Municipal Police of the Metropolis.—XX. Concluſion.

EXTRACTS.

FRAUDS IN THE SALE AND ADULTERATION OF MILK.

"THE following curious circumſtances relative to the adulteration of *milk* in the metropolis, ought to be added to the liſt of petty frauds, which not merely affect the pockets but the health of the inhabitants of London. The number of milch cows kept for the purpoſe of ſupplying the metropolis with this article, is ſtated by Mr. Middleton*, after very diligent inquiry, at 8500; and each cow is ſuppoſed to afford on an average nine quarts of milk per day.—

"'When the families of faſhion are 'in London for the winter ſeaſon, the 'con-

* In his View of the Agriculture of Middleſex.

'conſumption, and conſequent deteri-
'oration of milk, are at the higheſt;
'during the ſummer months, when
'ſuch families are for the moſt in the
'country, the milk may probably be of
'rather a better quality.

"'The milk is always given in its
'genuine ſtate to the retail dealers;
'and as it is ſold to them by the cow-
'keepers after the rate of twopence and
'1-8th of a penny per quart, and is
'retailed by them at threepence half-
'penny per quart, the profit is ſurely
'ſo large as ought to prevent even the
'ſmalleſt adulteration. But when it is
'conſidered how greatly it is reduced
'*by water*, and impregnated by *worſe*
'ingredients, it is much to be lament-
'ed that no method has yet been de-
'viſed to put a ſtop to the many ſcan-
'dalous frauds and impoſitions in ge-
'neral practice, with regard to this
'very neceſſary article of human ſuſte-
'nance.

"'It is certainly an object well de-
'ſerving the particular conſideration
'of the Legiſlature. It cannot be
'doubted, that many perſons would
'be glad to make ſome addition to the
'price now paid for it (high as that
'price is), provided they could, for
'ſuch increaſed price, procure ſo uſe-
'ful an article in domeſtic economy
'perfectly genuine *.

"'Five or ſix men only are employ-
'ed in attending near three hundred
'cows. As one woman cannot milk
'above eight or nine cows twice a day,
'that part of the buſineſs would neceſ-
'ſarily be attended with conſiderable
'expenſe to the cow-keeper, were it
'not that the retailer agrees for the
'produce of a certain number of cows,
'and takes the labour and expenſe
'of milking upon himſelf.

"'Every cow-houſe is provided with
'a milk-room (where the milk is mea-
'ſured and ſerved out by the cow-
'keeper), and this room is moſtly fur-
'niſhed with *a pump*, to which the
'retail dealers apply in rotation; not
'ſecretly, but openly before any per-
'ſon that may be ſtanding by, from
'which they pump water into the milk
'veſſels at their diſcretion. The pump
'is placed there expreſsly for that pur-
'poſe, and indeed is very ſeldom uſed
'for any other. A conſiderable cow-
'keeper in Surry has a pump of this
'kind, which goes by the name of the
'*Famous Black Cow* (from the circum-
'ſtance of its being painted black), *and*
'*is ſaid to yield more than all the reſt put*
'*together*.

"'Where ſuch a pump is not pro-
'vided for them, things are much
'worſe; for in that caſe the retailers
'are not even careful to uſe *clean* wa-
'ter. Some of them have been ſeen
'to dip their pails in a common horſe-
'trough. And what is ſtill more diſ-
'guſting, though equally true, one
'cow-houſe happens to ſtand cloſe to
'the edge of a ſtream, into which runs
'much of the dung, and moſt of the
'urine of the cows; and even in this
'ſtream, ſo foully impregnated, they
'have been obſerved to dip their milk-
'pails.

"'A cow-keeper informs me, that
'the retail milk-dealers are for the
'moſt part the refuſe of other employ-
'ments, poſſeſſing neither character,
'decency of manners, nor cleanlineſs.

"'No perſon could poſſibly drink
'of the milk, were they fully acquaint-
'ed with the filthy manners of theſe
'dealers in it.

"'The ſame perſon ſuggeſts, *as a*
'*remedy for theſe abuſes, that it would be*
'*highly proper for every retail milk-dealer*
'*to be obliged to take out an annual licence*
'*from the magiſtrates*; which licence
'ſhould be granted only to ſuch as
'could produce a certificate of good
'conduct, ſigned by the cow-keeper
'and a certain number of their cuſ-
'tomers; and alſo on their being
'ſworn to ſell the milk pure and una-
'dulterated'." *P.* 89.

* "Not ſatisfied with the profit here ſtated, which, conſidering the difference of meaſure, is about 100 per cent. it is a common practice with the retailers of this uſeful article to carry the milk firſt home to their own houſes, where it is ſet up for half a day, when the cream is taken from it, at leaſt all that comes up in that time, and it is then ſold for new milk. By which means, what is delivered in the morning is no other than the milk of the preceding afternoon, deprived of the cream it throws up by ſtanding during that time. By this means a farther conſiderable profit accrues to the retailer, and the milk is greatly reduced in point of ſtrength and quality. This cream, poor as it is, they again mix with flower, chalk, and perhaps other more baneful ingredients, and yet it finds a ready market in the metropolis.—*Middleton*."

AMEND-

AMENDMENT OF THE EXISTING LAWS.

"THE celebrated Lord Bacon denominated them (the then exiſting laws) almoſt two centuries ago, when they were much leſs voluminous, and infinitely more ſimple than at the preſent day—

"'An heterogeneous maſs, concoct-'ed too often on the ſpur of the occa-'ſion, and frequently without that 'degree of accuracy, which is the reſult 'of able and minute diſcuſſion, or a 'due attention to the reviſion of the 'exiſting laws.'

"But voluminous as they certainly are, many omiſſions are apparent, partly ariſing from the cauſes aſſigned by the able lawyer whoſe ſtrictures have been juſt quoted, and more particularly from the rapid changes which commerce and property have made in the ſtate of ſociety.

"Among theſe, the following have occurred to the author as highly deſerving attention:

"1ſt. The act of the 30th Geo. II. cap. 24. makes it a tranſportable miſdemeanor, to obtain *goods* or *chattels* by falſe pretences.—But as *horſes*, *cattle*, *poultry*, *bank notes*, *bills of exchange*, or *notes of hand*, although equally objects of fraud, are not deemed in law to be *goods* or *chattels*, offences of equal, if not of greater magnitude, are not within the meaning of the ſtatute, and hence appears the neceſſity of an amendment.

"2d. The preſent act relative to pawnbrokers is extremely deficient; and not only in ſeveral important points ambiguous, but alſo inapplicable in a variety of inſtances to the general views of the Legiſlature, as they regard the ſecurity and intereſt of the poor; while in others, perhaps unneceſſary and uſeleſs reſtrictions are impoſed on the pawnbrokers themſelves.

"3d. As the laws reſpecting forgeries now ſtand—the act of forging the firm of a commercial houſe, and obtaining goods on the credit of ſuch firm, is only puniſhable as a miſdemeanor; although in this caſe this offence is of a tendency *the moſt dangerous that can be conceived*, in a commercial country, where (from the unbounded confidence which prevails) it is ſo eaſy to obtain credit.

"A caſe occurred and came under the cognizance of the author in 1796, where a ſwindler aſſuming the firm of a reſpectable houſe in Briſtol, ordered goods from Mancheſter to be ſent to Portſmouth, where the perſon (committing the forgery) ſtated, that one of the partners meant to go to meet them.—Two parcels of goods were obtained by this device, and immediately ſold at half the value by the ſharpers, which led to a diſcovery, and enabled the author to guard the unſuſpecting manufacturers in York and Lancaſhire againſt the injuries they were likely to ſuſtain by the operation of a very complicated and artful conſpiracy to rob them of their property to a great amount.

"4th. The receiving of *caſh or ſpecie*, *bank notes*, *bills of exchange*, *or notes of hand*, *knowing the ſame to be ſtolen*, is not at preſent a criminal offence: in a commercial country where ſuch offences may be productive of much evil to ſociety, why ſhould not the law extend to every ſpecies of property in the ſame manner as to goods and chattels?

"5th. Although arſon is conſidered (and juſtly ſo) as a high criminal offence, yet the offence of a perſon ſetting fire to his own houſe, with a view to defraud the inſurers, is conſidered only *a ſimple miſdemeanor*, and puniſhed as ſuch; and where a houſe at a diſtance from others is ſet on fire ſo as to occaſion no danger to the neighbourhood, *it is not an offence known in the criminal code*, even although it may appear to have been done for the purpoſe of defrauding the inſurers.

"With a view to the prevention of this very atrocious crime (of which there have been but too many inſtances of late years), it would ſeem right that it ſhould be *clearly defined*; and that it would not be too ſevere to puniſh offenders by tranſportation; ſince in all caſes, where the fire extends to a neighbouring houſe, the offence of arſon is committed, and the puniſhment is death.

"6th. Much inconvenience is at preſent experienced from the circuitous and expenſive proceſs of law, which muſt be reſorted to for the purpoſe of removing bad and profligate *lodgers*.—In caſes of ſmall concern, where the rent does not exceed a few ſhillings a week, it would be an act of great humanity to empower magiſtrates to decide in a ſummary way.—It would check that ſpirit of litigation, which is the deſtruction of the labouring people.

"7th. As a means of controlling many offences, which are generated by an aſſemblage of looſe and immoral characters, who are conſtantly afloat in the metropolis, *a general regiſter of lodging-houſes* would certainly be attended with very beneficial effects: and, to uſe the language of the Select Committee of the Houſe of Commons in their 28th Report, page 31—would alſo 'be a regulation, which, if diſcreetly uſed, might probably afford 'the means of materially aſſiſting both 'the police and the revenue.'

"8th. The extenſive plunder committed on the farmers round the metropolis, under the pretence of *gleaning in harveſt* is a very ſerious evil, and calls aloud for a remedy.—The practice is pernicious and ruinous to the morals of the families of the labouring people in every part of the country, ſince through this medium children learn pilfering habits, before they know that it is a crime.

"A ſlight puniſhment on all who gleaned in any caſe previous to a complete removal of the corn or vegetables, and on every occaſion, without firſt obtaining leave of the proprietor, would prove a very ſalutary regulation—for it appears that every thief charged with ſtealing corn pretends it was obtained by *gleaning*.

"9th. The exiſting laws being found ineffectual in controlling the habits, and in turning into a courſe of uſeful induſtry the labour of the herds of gypſies, who ſurround the metropolis, and commit depredations in every part of the country, it would be exceedingly deſirable, both with reſpect to policy and humanity, to provide ſome effectual legiſlative remedy, ſince the idle, vagrant, and miſerable life of this profligate community can be as little deſirable to themſelves as it is hurtful to the public.—Compelling a reſidence which ſhall be *ſtationary*, and obliging them to bind out their children apprentices at a certain age, ſo as to incorporate them with the maſs of the people, would certainly prove a very ſalutary regulation.

"10th. The frauds and adulterations in the article of *milk* ſold in the metropolis, as detailed in the 3d chapter of this work, ſeem to juſtify the interference of Parliament, for the purpoſe of placing *milk-dealers* under the inſpection and control of the police: here the injury is not confined to the frauds thus practiſed on the public, but the healths of the conſumers are in ſome meaſure endangered from the infamous devices which are practiſed.

"11th. For the purpoſe of ſaving much unneceſſary expenſe, and alſo to remove the inconvenience ariſing from the length of time, which frequently elapſes before perſons charged with offences in Southwark, Greenwich, and the villages ſurrounding the metropolis, make it lawful to try offences committed in Surry, Kent, and Eſſex, within five miles of the three bridges, at the Juſtice Hall of the Old Bailey, which may be done before a jury of the vicinage, with great advantages to public juſtice, and without touching on the rights of the accuſed.

"12th. To eſtabliſh certain legiſlative regulations, for the purpoſe of preſerving the morals of unfortunate unoffending families, by reſtoring to them ſuch parents whoſe misfortunes, and not their crimes, have doomed them to the horrors of perpetual impriſonment.—And to eſtabliſh arrangements for the improvement of what may be denominated *civil police*, by adopting inferior tribunals for diſtributing juſtice in all actions of debt under 50*l.* for the purpoſe of reducing the preſent enormous expenſe, and extending relief to traders in general." *P.* 649.

XIII. *Tales, Anecdotes, and Letters.* Tranſlated from the Arabic and Perſian. By JONATHAN SCOTT. Small 8vo. pp. 446. 6s. Printed by *Eddowes*, Shrewſbury; for *Cadell and Davies*, London.

PREFACE (TO THE TALES).

"THE following Tales are tranſlated almoſt verbally from an Arabic fragment of the Thouſand and One Nights, procured in Bengal, by my friend James Anderſon, Eſq.; who permitted me to take a copy of it.

"The manuſcript contains the tales given in Galland, from the introduction to the concluſion of the ſtories of Zobeide and her ſiſters, but with this difference, that in the former, they run through only twenty-nine nights, whereas in the latter they occupy ſixty-nine.

"The tales now tranſlated follow next,

next, but without any diviſion into nights, and theſe are ſucceeded by the Adventures of Kummir al Zummaun †, with which the fragment concludes.

"The editor requeſts the reader to bear in mind that an almoſt verbal tranſlation is here offered to his peruſal, and not an outline of Arabic tale filled up to accommodate itſelf to our ideas of correct ſtyle.

"The only liberty he has taken with the original, is the omiſſion of the frequently occurring particles, which in Engliſh would be offenſively redundant; alſo a few expreſſions rather too plainly deſcriptive of natural ſituations." *P.* iii.

ADVERTISEMENT (TO THE ANECDOTES).

"THE following Anecdotes, excepting thoſe of the Barmecides, were tranſlated from two Perſian manuſcripts; one entitled Tofet al Mujjaliſs, or Zeſt to Company: the other, Uzzulleaut Ubbeed Zhakaunee, or Repartees of Ubbeed the Jeſter. Neither of them has any preface or introduction, from which could be obtained an account of the writers. Each book contains much more matter than was thought fit to give in Engliſh, becauſe ſome of the anecdotes are too free, and the humour of the other lies in puns, the wit of which muſt be loſt in tranſlation.

"Ubbeed was probably the droll of ſome ſultaun. The jeſter, the mimic, and the ſtory-teller, are ſtill retained in eaſtern courts; where their repartees, antics, and tales, with the performances of the dancing-women, who alſo ſing, added to thoſe of the jugglers, rope-dancers, and puppet-players, at home, ſupply the want of public theatrical amuſements.

"The anecdotes of the family of the Barmecides, ſo often mentioned in the Arabian Nights, were tranſlated from a work entitled Hubbeeb al Seer, or Beauties of Hiſtory, by Akhwund Meer, called by European compilers Khondemir."

EXTRACTS.

ANECDOTES.

"THE celebrated phyſician Bezerchemere uſed every morning to awaken Norſhirwaun, and deſcant much on the benefits of early riſing. As he was once going to court, agreeably to cuſtom, before daylight, a thief robbed him of his turban. The emperor inquired the reaſon of his being bareheaded, and being informed, jeeringly ſaid, 'Didſt not thou tell me, that the 'benefits of early riſing were numerous? See what has happened to 'thyſelf from being up ſo ſoon.'—'The thief,' replied the phyſician, 'was up before me, and therefore enjoyed the advantage of my doctrine'." *P.* 235.

"A poet who had been on a pilgrimage to Mecca, on his return viſited Jami with a volume of his poems, and ſaid, that by way of ſanctifying them, he had rubbed the book on the black ſtone ‡ at the temple. 'What a pity,' ſaid Jami, 'that thou didſt not dip thy 'pages into the holy well Zum-'zum!' §"

"Hatiffee, the author of the much-admired poem of Leila and Mujjenou, was ſiſter's ſon to Jami, to whom, when the work was finiſhed, he carried it for peruſal, requeſting his prayers for its ſucceſs. Jami was delighted, and highly praiſed the performance. Hatiffee exclaimed, 'Would that I had written 'it ſooner, ſo that ere now my work 'might have been publicly known!'—'If all thou wanteſt is celebrity,' ſaid Jami, 'let it be hung up in the great 'market-place of the city, that all may 'ſee it.'—'True, my lord,' ſaid Hatiffee, 'but how will they know the 'author?' Jami replied, 'Why, hang 'up thyſelf cloſe to the book, that all 'may be convinced who was the com-'poſer'." *P.* 303.

† "The ſubſtance of this is given by Galland, though with much deviation from Aſiatic manner and ſcenery, under the title of the Story of Camaralzaman, Prince of the Children of the iſlands of Khaledan."

‡ "Rubbing on the black ſtone is ſaid to take away ſin; and tradition records it to have been once white, but to have changed colour from the ſins of the pilgrims."

§ "This holy well alſo purifies the taſter of its waters; but any water would eradicate the characters of an oriental manuſcript, the ink being only mixed with gum. Hence Jami meant, the poet's work was not worth preſerving."

"Jojee,

"Jojee, a well-known vagabond in Syria, being on a tramp, came to a village where a funeral was paſſing. In hopes of getting ſomething, he aſked the friends of the deceaſed if they wiſhed to have the dead reſtored to life, as he could gratify them. They replied, 'Yes;' when he deſired them to place the body in an encloſure, and to bring ſome good cheer to entertain the reanimating angels, and eſpecially a pot of the fineſt honey, the choiceſt bread, and the ſweeteſt oil. This being done, he ordered all to retire, and leave him with the corpſe. He now began to ſatisfy his hungry appetite, and uttered at times in a loud voice ſome ſtrange words. At length, when ſatisfied, he called in the friends of the deceaſed, and inquired what trade he was of? They replied, 'A weaver.'—'Alas!' ſaid Jojee, 'I wiſh, my friends, 'you had not gone to ſuch expenſe 'before you acquainted me, for the 'body of a weaver is the only one I 'am reſtrained from reanimating by 'the laws of my art'." *P.* 312.

"An importunate beggar went to a miſer, and aſked for a garment, ſaying, that his object was to have ſomething to remember him by. 'My friend,' ſaid the miſer, 'as thy end is to re-'member me, I ſhall give thee no-'thing; for I am ſure thou wilt re-'member a refuſal much longer than 'a gift'." *P.* 321.

"Dulkhuk, a celebrated droll of the court of Sultaun Mhamood, had been guilty of a crime. The Sultaun commanded him to be executed in his own preſence. The executioner waved his ſcymetar round the head of the criminal, who trembled with apprehenſion; on which ſome pert lords of the court ſaid, 'Thou wretched cow-'ard, man came into the world in an 'inſtant, and muſt go out of it as ſud-'denly.'—'That is very true,' ſaid poor Dulkhuk; 'but as I am juſt now 'not prepared for my exit, and your 'lordſhips are, ſuppoſe one of you 'takes my place.' The Sultaun could not reſiſt laughing, and pardoned Dulkhuk." *P.* 324.

"A looſe fellow was brought as an evidence in a court of law, on a point of religion. One of the judges aſked him if he knew any thing of religious ceremonies. 'Yes,' replied he, 'I 'underſtand them all.'—'Well,' ſaid the judge, 'didſt thou ever waſh a 'corpſe for the burial?'—'My pro-'feſſion is that of a waſher of the 'dead,' ſaid the man.—'What doſt 'thou repeat in prayer, whilſt thou art 'dreſſing the corpſe?' rejoined the judge.—'Why, I always firſt ſay to 'the corpſe, Happy fellow, thou haſt 'now eſcaped the chance of being 'croſs-queſtioned before a judge'." *P.* 325.

"A covetous, but very vain nobleman, employed an architect to erect for him a ſplendid mauſoleum. When it was finiſhed, he ſaid to the builder, 'Is there any thing wanting to com-'plete it?'—'Nothing but your lord-'ſhip's corpſe,' replied the architect." *P.* 326.

"A patient complained of a pain in his ſtomach. 'What haſt thou been 'eating?' ſaid the phyſician.—'Bread 'that was burnt,' replied the man. Upon this the doctor gave him a collyrium for his eyes. 'I told you I 'had the colic,' ſaid the man.—'True,' anſwered the phyſician; 'but 'had thy eyeſight been good, thou 'wouldſt have ſeen that thy bread was 'burnt'." *P.* 331.

"A perſon complained to Ali, ſaying, 'A man has declared he dreamt 'that he ſlept with my mother; may I 'not inflict upon him the puniſhment 'of the law?—what is it?' Ali replied, 'Place him in the ſun, and beat 'his ſhadow; for what can be inflicted 'on an imaginary crime but imaginary 'correction?'" *P.* 339.

ADVERTISEMENT (TO THE LETTERS).

"THE following are tranſlated from a very numerous collection of the Letters of the Emperor Aurungzebe, in three volumes, now in my poſſeſſion, entitled 'Adaub Aulum-'geeree, or, Complimentary Epiſtles 'of Aulumgeer*,' and were preſerved by his Meer Moonſhi, or principal Perſian ſecretary. They fully diſplay the artful character of that emperor; who, under the cloak of zeal for religion, made his way to the throne of Hindoſtan, by the depoſition and im-

* "Conqueror of the world; which title Aurungzebe aſſumed on his acceſſion to the throne."

priſonment

priſonment of his father Shaw Jehaun, the execution of two of his brothers, and expulſion of a third.

"It is probable, that ſucceſs impreſſed his mind, as it has done thoſe of fanatics in every part of the world, with a belief that he was peculiarly favoured by Heaven. His zeal, however, at length impelling him to act towards the Hindoos with the ſeverity authorized by the Koraun againſt unbelievers in the Mahummedan faith, drove them to deſperation. Hence aroſe the combination of Mharatta ſtates, and the downfal of the once illuſtrious family of Timour, which began at the cloſe of his reign, and was very rapidly completed." *P.* 347.

INTERCEPTED LETTER FROM SHAW JEHAUN, WRITTEN DURING THE SIEGE OF AGRA BY AURUNGZEBE TO MAHABUT KHAN*.

"LET the renowned in valour, of high rank, chief of faithful dependants, Mahabut Khan, ſupported and honoured by the imperial bounty—know—that from the inſtability of fortune, and the treachery of rebels †, fatal injuries have occurred to our authority, of which, probably, he has already heard: alſo of the unworthy conduct they have exerciſed, and ſtill purſue.

"My oppreſſed ſon, Dara Shekkoh, ſince his defeat has moved towards Lahore; and I know not in this vain world a faithful friend, who, regardleſs of perſonal advantages, conſults only true honour, except yourſelf, the worthy ſon of the great Mahabut Khan. To you, therefore, I diſcloſe the ſorrows of my mind, and look for their cure.

"When the Khoraſauneeş ‡ had ſurrounded my father Jahaungeer (now in paradiſe), and deprived him of power; from what diſtance, and with what rapidity, did not Mahabut Khan haſten to relieve him from the hands of his infernal enemies! Having kept him ſome time under his own control, he gave him renovated power on the throne of empire, and reſcued me from the cell of wretchedneſs and path of trouble, after my father's death, conducting me to the capital §.

"The preſent criſis of affairs is more difficult, and there is no nobleman, but yourſelf, of experienced conduct and valour, worthy to be entruſted with ſuch important concerns. My beloved Dara will halt at Lahore, where there is no want of money, men, and horſes. Can it poſſibly happen, that Mahabut Khan, at dread of whom mortals tremble, while his ſovereign Shaw Jehaun is in the hands of traitors, will not fly to his relief, bring the two undutiful rebels (his ſons) to the deſerved puniſhment of their actions, and reſcue his maſter from a priſon? Surely he will feel that virtuous fame is ſuperior to the treaſures of Karoon ‖, and all the honours of an unſtable world. I expect this from you, as heroes will thus act.

"I have written to my ſon to truſt himſelf with you, as the reſtorer of his fortunes, and my deliverer. This world is unſteady, and never was conſtant to any one! but a good name will always be recorded on the pages of time. How can it be, that Mahabut Khan ſhould bear to ſee his ſovereign in confinement? and the wretch, who ſpread the ſnares of treaſon, enjoying the throne of empire! If it be poſſible that you, ſo diſtinguiſhed in the ſtate, ſhould connive at ſuch treachery, remember, the day of judgment is near, and I ſhall be your accuſer." *P.* 387.

PRINCE AURUNGZEBE TO SHAW JEHAUN.—USUAL COMPLIMENTS.

"AT this time Seeree Rung Royel, grandſon of Ram Raaje ¶, who is the moſt

* "This nobleman was at that time viceroy of the province of Cabul, and frontier diſtricts between Perſia and Hindooſtan."

† "This appellation here means the emperor's two ſons Aurungzebe and Moraud."

‡ "This appellation means the celebrated Noor Jehaun, empreſs to Jehaungeer, and her dependants, who were inimical to Shaw Jehaun."

§ "An intereſting account of theſe tranſactions, and the conduct of Mahabut Khan, father of the nobleman addreſſed in this letter, may be ſeen in Dow's Hiſtory of Hindooſtan, vol. iii. and reign of Jehaungeer."

‖ "A rich miſer, mentioned in the Koraun."

¶ "Defeated and ſlain A. D. 1568, in oppoſing the allied ſultauns of Golconda,

moſt honourable of the zemindars of Carnatic, and whoſe grandfather was celebrated in that country for the extent of his power, has by a confidential bramin ſent me by the way of Golconda a petition, with an elephant, at preſent very weakly, which, when in proper caſe, ſhall be ſent to the glorious preſence.

"With much humility he ſets forth, that for ſome years paſt Adil Khan and Koottub al Moolk, relying on your majeſty's protection, have extended the hands of uſurpation on the diſtricts of Carnatic, and poſſeſſed themſelves of the greater part, with immenſe ſums of money, innumerable jewels and elephants, and that their intention is to expel him from his hereditary dominions *.

"As it is clear to the world that the khans have no power of themſelves, and whatever they poſſeſs is from the favour of the court, aſylum of mortals, which has been vouchſafed to them; he therefore ſeeks protection at the auſpicious footſtool. He hopes, that the kibleh of the deſires of mortals, lending him ſupport and lifting him from the abyſs of degradation, will add his country to the imperial dependencies; that the royal orders may be iſſued to the rulers of Dekkan, that, obſerving the treaties of their anceſtors, they paſs not over their ancient frontiers, and withdraw their hands from his hereditary dominions. Out of gratitude for this protection, he will ſend to the royal court, as an offering, fifty lacs of oons ‖, two hundred elephants, and many valuable jewels, and will remit yearly double the peſhcuſh ‡ they have engaged for, with the accumulated rarities and valuables of ages. Leſt, through diſguſt at infidelity, the ray of protection may be withheld from him, whenever the ſublime firmaun, aſſenting to his petition, ſhall be iſſued, he will enter the congregation of the faith, with his family and dependants, and, through the auſpices of his ſubmiſſion to the ſublime court, enjoy ſpiritual and temporal welfare †.

"The above particulars have been tranſlated from his petition, which I have thought proper to ſtate to your majeſty, and have kept the royeel's vakeel; deferring an anſwer to Adil Khan till the arrival of the ſacred orders, that I may act in this buſineſs as the judgment enlightening the world ſhall direct.

"Kibleh and kaaba, hail! As the royeel from firm reliance has turned his face to the court, aſylum of the world, for protection, promiſes loyalty and attachment, and to make the profeſſion of Iſlaam the medium of refuge from perſecution, it is incumbent on the defenders of the faith to extend the lights of religion, and to invite the miſled by error from the path of miſtake into the right way. By this no treaty can be broken; and if his re-

conda, Ahmednuggur, and Beejapore, who divided the greater part of his territories among them. Since that period the title of Ram Raaje, or great King, has been diſuſed by the family; the repreſentative of which ſtill, as in Aurungzebe's time, is ſtyled Royeel, or little Prince. The preſent Royeel was allowed by Tippoo Sultaun to poſſeſs a ſmall diſtrict in his dominions, called Aniconda, not far from Beejanuggur, or, as our old voyagers write it, Biſnagar, once the capital of the Hindoo ſovereigns of the ſouthern peninſula of India, anceſtors of the royeel. The degraded rajas of Calicut (Zamorin) and Myſore are of the ſame family; and doubtleſs many others in the Upper and Lower Carnatic. Seringapatam, as we call it, is properly Seerree Rung Puttun, or the City of the illuſtrious Rung; who, probably, was the perſonage and raja of Myſore, who thus complained to Aurungzebe. No attention was paid to his offers. Since the defeat and death of Tippoo Sultaun, a prince of this family, named Kiſtna Raja Oodiaver, has been ſeated on the muſnud of Myſore, by the Engliſh and their ally the nizam of Dekkan, who have allotted him a conſiderable portion of the territories taken from the uſurper."

* "At this period Sahjee, father of the celebrated Sewajee, founder of the Mharatta ſtates, in the ſervice of Bejapore, and the celebrated Meer Jumla (who was afterwards of ſuch eminent uſe to Aurungzebe's ambition), in that of Golconda, were deſtroying the remains of the ſovereignty of Beejanuggur."

‖ "Rather more than one million five hundred and ſeventy-five thouſand pounds."

‡ "The offering or tribute paid by the ſultauns of Beejapore and Golconda."

† "That is, by becoming a Muſſulmaun."

queſts meet acceptance, it will be attended with political and religious advantage.

"Further, whatever may inſpire the ſacred mind, ſource of divine lights, muſt be moſt proper, and implicit obedience to its dictates binding on your dependants ¶."

XIV. *The Nurſe, a Poem.* Tranſlated from the Italian of LUIGI TANSILLO. By WILLIAM ROSCOE. Second Edition. *(With Vignettes on Wood.)* 12mo. pp. 89. Notes 34.——5s.——Printed by *M'Creery*, Liverpool; for *Cadell and Davies*, London.

ACCOUNT OF THE AUTHOR.

"LUIGI Tanſillo, the author of the following poem, was a native of Nola, a very ancient city of the kingdom of Naples, and diſtinguiſhed as a Roman colony. His family was of high rank, and had been honoured by many public employments. In what year he was born it is not with certainty known; but that event is conjectured, with great probability, to have taken place about the year 1510. The chief part of his life was ſpent in a military capacity, in the ſervice of Don Piero di Toledo, Marquis of Villa-Franca, and Viceroy of Naples; and of Don Garzia his ſon, afterwards Viceroy of Sicily and Catalonia under Philip the Second; but the particulars of it have not been preſerved to the preſent times ſo minutely as his merits ſeem to have required.—A poet and a ſoldier, he lived a long, and probably a diverſified life; but although ſome incidents reſpecting it are of ſufficient notoriety, the attempt to trace it through a regular narrative, would now be of no avail.

"The reſult of this union of occupations in Tanſillo, was exemplified in a want of due attention to his literary productions, few of which were publiſhed in his lifetime, and of the remainder ſcarcely any one received thoſe advantages of reviſal and correction, without which works of taſte muſt always appear to diſadvantage. Notwithſtanding theſe circumſtances, his character as a poet ſtood high even among the moſt eminent of his contemporaries. In the dialogue of Torquato Taſſo, entitled *Il Gonzago*, that celebrated author enumerates Tanſillo amongſt the few writers to whoſe ſonnets he gives the appellation of *leggiadre*, or elegant. The ſame opinion has been confirmed by ſubſequent critics, cited by Zeno in his *Giornale d' Italia*, vol. xi. one of whom in particular has not heſitated to aſſert, that Tanſillo is a much better lyric poet than even Petrarca himſelf. It muſt however be obſerved, that this kind of commendation, which is intended to elevate one diſtinguiſhed character at the expenſe of another, is of all praiſe the moſt equivocal. As every good author has his peculiar excellencies, ſo he will have his peculiar admirers. What purpoſe is anſwered by diſputing whether the grape, the nectarine, or the pine-apple, be the moſt exquiſite fruit?

"The firſt production by which Tanſillo diſtinguiſhed himſelf was a poem in *ottava rima*, which injured his moral character as much as it increaſed his reputation for talents and for wit. Perhaps no part of modern Europe has retained the cuſtoms of the ancients with ſo little variation as the kingdom of Naples, and particularly the provinces of Appulia and Calabria, where the moſt ſingular, and even obſcene ceremonies are yet continued; the object in honour of whom they are performed being only changed from a heathen deity to a modern ſaint. That liberty, or rather licentiouſneſs of ſpeech, in which the Romans indulged their ſervants at a particular period of the year, and to which Horace adverts in the ſeventh ſatire of his ſecond book, ſeems to have been transferred by the Neapolitans to a more cheerful ſeaſon, and their *Saturnalia* may be ſaid to have been celebrated at the time of their vintage. At this time all reſpect to rank, to ſex, and even to decency, ſeems to be entirely diſcarded, and the loweſt of the peaſantry, whilſt engaged in the vintage, employ the moſt abuſive and licentious language, not only to their fellow-labourers, but to any perſons who may happen to be preſent on this occaſion." *P.* 5.

"No ſooner is the vintage completed, than theſe frantic Bacchanals

¶ "It appears in future letters, that Shaw Jehaun would not attend to the royeel's petition."

are reſtored to their ſenſes, and all their obſcenity, folly, and abuſe, is immediately forgotten. This extraordinary cuſtom is the ſubject of the poem of Tanſillo, to which he therefore gave the title of *Il Vendemmiatore*, and in which he introduces one of thoſe extravagant characters addreſſing himſelf to his fellow-labourers, not indeed with all the ribaldry which probably takes place on theſe occaſions, but with much more freedom than a ſtrict regard to decency will allow. The licentiouſneſs of this piece was, it is true, in ſome degree concealed, if not compenſated, by the wit and delicate humour with which it abounds; for, as a late noble author has obſerved, 'Indecency is far from conferring wit, 'but it does not deſtroy it neither.' But the admiration which it excited did not prevent its producing a moſt unfavourable effect on the fortunes of the author, who ſeems during the remainder of his days ſeverely to have felt the conſequences of his early imprudence, and to have endeavoured to make amends for it by a more regulated conduct, and by more ſerious labours." *P.* 10.

"Of all the productions of Tanſillo, the moſt eſtimable, as well in reſpect of the ſubject, as of the manner of execution, are his poems entitled *La Balia*, or *the Nurſe*, and *Il Podere*, or *the Country Houſe*; in the latter of which he gives directions for making a proper choice of a country reſidence, enlivening the barrenneſs of his ſubject with the happieſt illuſtrations and the moſt ſportive wit. Theſe poems, after the death of their author, were long neglected, although ſeveral perſons have, at different times, given indications of their exiſtence. In particular the Venetian printer Barezzo Barezzi, who publiſhed in the year 1600 an edition of the *Lagrime di San Piero*, which is the beſt edition now extant, promiſed in his advertiſement prefixed to that work, to give the public ſome beautiful *Capitoli* of the ſame author; which expreſſion it is ſuppoſed could only relate to theſe poems, the former of which conſiſts of two, and the latter of three capitoli, or cantos. Zeno alſo informs us, that many of the compoſitions of Tanſillo undoubtedly lay buried in the Italian libraries, and adverts to a few of his poems, which had not then been in print." *P.* 19.

"With reſpect to the poem, of which an Engliſh tranſlation is now attempted, it may certainly be conſidered as a ſingular and intereſting production. As the work of one of the brighteſt wits in that conſtellation of genius which appeared in Italy in the ſixteenth century, and which yet diffuſes a permanent light over the horizon of literature, it is worth notice and conſideration. Contemporary with Arioſto, with Bembo, with Caſa, and with the two Taſſos, Tanſillo was not perhaps inferior to any writer of his time, in the ſimplicity of his diction, the elegance of his taſte, or a ſtrict adherence to nature and to truth. But independent of the merit which the poem may be preſumed to poſſeſs from the acknowledged character of the author, it will be found on examination to contain within itſelf ſufficient claims to the approbation of the admirers of Italian poetry. The ſubject is in a high degree intereſting, and is treated in a manner peculiarly pointed and direct, yet without violating that decorum which is due to the public at large, and in particular to the ſex to whom it is addreſſed. To thoſe who feel the laudable curioſity, and acknowledge the utility of comparing the manners of different ages, it will afford many ſtriking indications of the ſtate of ſociety at the period in which it was written, and will tend to ſhow, that the ideas and feelings of mankind on all ſubjects of general concern, are much leſs liable to variation from the diverſity of time and place, than is frequently ſuppoſed. Such is the coincidence between the ſtate and manners in Italy in the ſixteenth century, and in England in the eighteenth, that the tranſlator, though intending to accommodate the poem to modern times, has ſeldom found it expedient to vary from the original in the ſlighteſt degree; and if he has not wholly failed in his purpoſe, he thinks it will appear that it would be difficult even in the preſent day to adduce arguments better calculated than thoſe of the author, to correct the abuſe which it was his purpoſe to reform.

"It is not the tranſlator's intention to aſſert, that a previous conſideration of theſe circumſtances led him to underrake the preſent verſion of the poem. The truth is, that having of late enjoyed a greater ſhare of leiſure

than

than he has formerly experienced, he has employed ſome part of it pleaſantly to himſelf, if not uſefully to others, in an occupation, which without requiring the exertion of original compoſition, ſatisfies the *beſoin d' agir*, and by calming the reproaches, allays the irritation of total indolence. He muſt alſo be allowed to obſerve, that the hope of promoting in ſome degree the laudable object which the author himſelf had in view, if it did not lead him to undertake the tranſlation, operated as a chief inducement to lay it before the public. That the character and manners of our countrymen, both in higher and lower life, affords but too much room for reform, is an aſſertion which may be made without incurring the imputation of moroſeneſs; but till we can decidedly point out thoſe circumſtances which give riſe to this laxity, not to ſay depravity of manners of the preſent day, it will be to no purpoſe to adopt meaſures for their improvement. Of theſe cauſes, the cuſtom, ſtill ſo prevalent, of committing the children of the richer and middle ranks of ſociety to be brought up by the poor, is, in the opinion of the tranſlator, one of the moſt efficacious; and, like all other vicious inſtitutions, its effects are injurious to all the parties who engage in it. The reaſon generally aſſigned by medical men for promoting a cuſtom which has of late received their almoſt univerſal ſanction, is, that the mode of living which now prevails in the higher ranks, is ſuch, as renders it impoſſible for a woman to afford her infant thoſe advantages which are indiſpenſably neceſſary to its exiſtence and ſupport. But is it poſſible to conceive a ſeverer ſatire againſt the female ſex than this aſſertion implies? Such, it ſeems, is the rage for pleaſure and amuſement, that it muſt be gratified even by the ſacrifice of the moſt important duties of life, and by a practice, which, if generally extended, would endanger the very exiſtence of the human race. The aſſiſtance of a nurſe is not then intended as a benefit to the child, but as a licence to the mother to purſue her gratifications, without thoſe reſtraints which the performance of her own proper and indiſpenſable duties would impoſe upon her, and by the due exerciſe of which ſhe would find her health and her affections equally improved. To trace the conſequences of this practice further, would here be unneceſſary, as they will be found adverted to in the enſuing poem, which, if it ſhould produce in any degree the effect which its author intended, will be a much better compenſation to mankind, for the indiſcretions of his youthful pen, than even his poem on the *Lagrime di San Pietro*.

"The tranſlator has only further to obſerve, that for the greater part of the authorities and quotations referred to in the notes, he is indebted to the Italian editor Ranza: the few additional obſervations which accompany them are too unimportant to require an apology." *P.* 24.

EXTRACT.

"IF, ere that hour arrive, whoſe awful ſtrife
Gives your new offſpring to external life,
Some favourite object, fruit, or flower, inſpire
Reſiſtleſs yearnings of intenſe deſire,
'Tis ſaid that Nature's wondrous pow'r is ſuch,
That on whatever part the mother's touch
Is firſt impreſs'd, the ſelf ſame part retains
On the young babe the imitative ſtains *;

And

* "The progreſs of reaſon and the increaſing influence of good ſenſe, have at length nearly baniſhed an opinion formerly very prevalent, and productive of great unhappineſs to the female ſex, namely, *that the child before its birth is liable to be partially affected by the imagination of the mother*. It cannot indeed be doubted that any circumſtance which produces a powerful effect on the mother herſelf, as ſudden fright, apprehenſion, or diſtreſs, will affect the infant of which ſhe is pregnant, and may even occaſion its death. But, that peculiar impreſſions *on the mind* of the mother during pregnancy, produce external marks *on the body* of the infant, is an aſſertion, which, after all the pretended proofs that have been alleged in ſupport of it, an attentive inquirer will ſtill be inclined to deny. Not ſo however the Italian commentator Ranza, who is ſtrongly diſpoſed to countenance the idea, and relates a ſtory of a woman,

And doubt ye, that your infant's earlieſt food,
Mix'd with his frame, and circling with his blood,
If long imbib'd from ſome corrupted ſpring,
Can fail at length its dread effects to bring?
—E'en the ripe man, to perfect vigour grown,
Proſpers or pines from aliment alone;
Once if he taſte the lurid fruit inſane,
How throbs his heart, and whirls his madding brain!
Or when with ſickneſs bow'd, with care oppreſt,
The healing potion ſooths his ills to reſt.
What then th' effect of food—ye parents ſay,
On the young babe, the birth of yeſterday*?
" Nor yet alone among the human race
The ſtrong effects of aliment we trace:
—Go, bid the hind employ'd your flocks to keep,
Change but the younglings of the goat and ſheep,
The novel food each alter'd fleece will ſhow,
Soft will the kid's, and harſh the lambkin's grow.
Would you the beagle ſhould his ſcent retain,
No ſtranger teat your genuine brood muſt drain;

who after gazing for the firſt time with great curioſity on an elephant, produced a child with a divided upper lip, from whence appeared a projection reſembling an elephant's trunk. That infants are occaſionally brought into the world with peculiar defects or ſingularities, is certain; but it is perhaps equally certain, that theſe ſingularities would have exiſted if no ſuch impreſſions on the imagination had taken place, and that when ſuch circumſtance occurs, the mother, unwilling to be ſuppoſed to have deviated from the reſt of the world without a cauſe, endeavours, in the events of nine months, to recall ſome one which may be preſumed to have occaſioned the peculiarity of appearance obſervable in her offspring. The reaſons that might be adduced for this incredulity on a ſubject which has yet many adherents, are briefly theſe:

" 1. The circumſtances are not connected together by the uſual relation of cauſe and effect. Every woman in the courſe of her pregnancy experiences innumerable ſenſations of ſurpriſe, deſire, averſion, or dread, and yet no indications of it appear in her offspring; whilſt the incidents to which theſe deformities are referred, are frequently of the moſt trivial nature, and ſuch as, without having been called to mind by ſome future circumſtances, would have been wholly forgotten.

" 2. In infanity or lunacy, the imagination is ſo ſtrongly impreſſed as to take for reality things the moſt prepoſterous, and yet no inſtances are recorded of children under ſuch circumſtances having exhibited peculiar marks.

" 3. In the animal as well as vegetable ſyſtem, there are many circumſtances difficult to comprehend, but none that involve a contradiction of the known and eſtabliſhed laws of nature; but a greater contradiction to thoſe laws can ſcarcely be conceived, than that a mere idea paſſing through the brain of the mother, ſhould attach itſelf to ſome particular part of the child. Nature does not perform miracles; her operations are conſiſtent.

" 4. Appearances of this nature on the offspring are not uſually reſemblances of thoſe objects which the mother may reaſonably be ſuppoſed to have moſt ardently deſired. If the doctrine were true, we ſhould probably ſee our offspring marked with other figures than thoſe of cherries and of ſtrawberries; and ſhould occaſionally have to admire the imitative wonders of a gold watch, a diamond necklace, a noble coronet, or a crane-necked coach."

* " If this argument be adduced to ſhow that the child is liable to be affected in its health by the milk of the nurſe, as an adult is by the nutriment which he receives, there can be no heſitation in aſſenting to it; but if, as it appears by the context, the author means to ſhow that the diſpoſition of the infant's mind is altered by the nature of his nutriment, the examples are not ſtrictly appoſite. A man may be relieved by medicine, intoxicated by ſtrong liquors, or injured by poiſon, but it may not follow from thence, that a child imbibes the diſpoſition of his nurſe. A defective argument is however no proof that the propoſition which it is intended to ſupport, is untrue."

E'en

E'en wolves rapacious half their rage resign,
Fed with the milk-stream from the race canine.
Nor to the various vegetable tribe
Imports it less what juices they imbibe;
The vigorous plant in some mild spot that blooms,
Spreads its green shade, and breathes its rich perfumes.
But if to some ungenial soil convey'd,
Soon mourns its fragrance lost, its strength decay'd," *P.* 49.

XV. *Remarks on a Tour to North and South Wales in the Year* 1797. By HENRY WIGSTEAD. With Plates from Rowlandson, Pugh, Howitt, &c. aquatinted by J. Hill. 8vo. pp. 69. 15s. Large Paper 1l. 1s. *Wigstead.*

LIST OF PLATES.

1. *COVENTRY.*
2. *Wolverhampton.*
3. *Langollen.*
4. *The King's Apartments, Conway Castle.*
5. *Penmanmawr.*
6. *Caernarvon.*
7. *Snowdon from Llanberris Lake.*
8. *Nantz Mill.*
9. *Pont Aberglasslyn.*
10. *Festiniog.*
11. *A Welsh Landlady.*
12. *Waterfall at Dolghelly.*
13. *Aberistwith.*
14. *Cardigan.*
15. *Inside of a Kitchen at Newcastle.*
16. *Swansey.*
17. *Cardiff Castle.*
18. *Caerphilly Castle.*
19. *The Hanging Tower at Caerphilly.*
20. *The Union of the Wye and the Severn.*
21. *Tintern Abbey.*
22. *Ragland.*

CONTENTS.

ST. Alban's—Dunstable—Stoney Stratford—Queen Eleanor's Cross—Daventry—Coventry—Lady Godiva—Meriden—Birmingham visited by the Plague in 1665—Boulton's Manufactory—Dudley Castle—Wolverhampton—Shiffnell—Coalbrook Dale—Shrewsbury—Welshpool—Llannamulluck—Bad Accommodations—Oswestry—Llangollen—Castle Dinas Brane—Valle Crucis Abbey—Ruthyn—Corwen—Caer-y-Druidion, the Retreat of Caractacus after his Defeat at Caer-Caradoc—Llanwryst—The Bridge—Conway Castle—The King's Apartments—Penmaumaur—Bangor—Caernarvon—Llanberris Lake—Snowdon—Quithlin Lake—Bethgellart—Nantz Mill—Pont Aberglasslyn—Return to Caernarvon—Tan-y-Bwlch—Festiniog—A Welsh Landlady—Dolghelly—Waterfall—Cader-Idris—Aberistwith—Sir Hugh Middleton—Cardigan—Village of Newcastle—Carmarthen—The Inhabitants indolent—Llannon—Swansea—Caswell Bay—Neath—Margam Abbey—Cardiff—The Castle—Caerphilly Castle—Newport—Chepstow—The Castle—Piercefield—Tintern Abbey—Monmouth—Ragland Castle—Return to Monmouth—Concluding Remarks.

EXTRACTS.

LLANBERRIS LAKE,

"AT the base of Snowdon, ten miles from hence (Caernarvon), is worthy of notice. The road is particularly remarkable, for being strewed with huge masses of stone, which appear to be the interior wreck of some vast mountain.—At the near verge of this water, we procured by signs (for English is not understood there) a flat-bottomed sort of dung-barge, in which a couple of stout legitimate sons of Cambria undertook to paddle us down to Snowdon's foot. The pinnacle of this sublime mountain, called in the vicinity *the cap*, was fortunately free from the generally collected clouds, and we had an uninterrupted prospect of all the beauties of the scenery. A very shattered remnant of a castle, called Dolbaddern, is now standing; and, in the distance, appears as a small knoll or lump, scarcely to be discriminated in the vast expanse. The people here are

are really almoſt in a ſtate of ſimple nature. The value of money is ſcarcely known: they pay the rent of their premiſes in cattle generally, which they breed on their land. Fleſh is ſcarce ever taſted by them; and, except when viſitors leave behind remnants of wine, ale, &c. milk is the principal beverage that paſſes their lips. They are remarkably obſervant of any decorations worn by ladies, ſuch as beads, laces, and feathers, which ſtrengthened my opinion of their ſimilitude with the Otaheiteans, &c. Theſe they admire, and handle with a ſort of rudeneſs bordering on ſavage manners, likely to raiſe alarm in the breaſt of the fair wearer." *P.* 31.

BETHGELLART

"IS ſituated in the heart of mountains. On the road, Nantz-mill is a beautiful little prominent object, with a very muſical water-fall, furniſhing ample ſubject for the pen of a paſtoral poet. At the caravanſera at Bethgellart we found what we had been ſtrangers to for many a day, good port wine. Our hoſt, however, conſidered it as a hog does a pearl. Sir John Barley-corn is lord paramount of a very extenſive manor here, and his vaſſals are *bowing* and *nodding* to him in every hovel, with as much devotion as Brahmins to an Indian idol." *P.* 34.

CAERNARVON.

"RETURNING to Caernarvon, I ſhall juſt obſerve that this town has a very great trade for ſlates; the paſſage from hence to Angleſea, at low water, is choaked with ſand, and of courſe very ſhallow; there is a boat or two here to be hired, but Bangor ferry is the general paſſage. The face of the iſland from hence is flat, and totally unintereſting. Some very good fiſh, called codlings, are here caught in great numbers; and proviſions are very plentiful and reaſonable. Many capital *general* ſhopkeepers inhabit this town, but the commonalty are poor in the extreme:—as at Corwen, men, women, and children,—cows ſheep, and pigs—pig promiſcuouſly together. The hogs are of a remarkably large breed, and the increaſe of them is much attended to;—to kill a ſucking pig would be deemed almoſt a ſacrilege. In the high ſtreet are two excellent ſprings, at which the Welſh girls are every hour attendant;—and without ſhoe or ſtocking, trip over hedge and ſtile, with their pitchers on their heads, blithſome and content with their humble beverage." *P.* 36.

FESTINIOG—A WELSH LANDLADY.

"WE reached the inn (as it is called) at Feſtiniog, which we had nearly paſſed, miſtaking it for a barn or out-houſe. I addreſſed myſelf to an ancient female, who had every appearance of a Welſh weird ſiſter, and demanded if we could have beds? After telling us, that ſhe ſuppoſed we only came here becauſe there was no accommodation at Tan-y-Bwlch,—with ſeeming reluctance ſhe agreed we ſhould pitch our tents for the night here. There is no kind of aſylum within 17 miles of this place; therefore we were not a little ſatisfied at being under any kind of roof, as the rain had been inceſſant for many hours. Bad therefore, as the beſt room was, we ſecured it, ordered a peat fire to be lighted, and inquired what proviſion was to be had. The old lady waited on us, to what ſhe called the larder, in the approach to which we were nearly neceſſitated to creep on all fours. The appearance of its contents could certainly not vie with the Buſh at Briſtol. In a ſmall deal packing-caſe lay a ſmall leg of ſtarved mutton, and a duck ready dreſſed; each of which, from their cadaverous hue, and their effect on our olfactory nerves, had not been near the fire for a fortnight. Hunger, however, we had to truſt to for ſauce, and the whole contents of this receptacle of luxuries was ſoon placed on our table. We found ſome good ale, to which we attended ſo cloſely, that our hoſteſs began to tremble, leſt we ſhould empty the cellar, as we had already done the larder. The inhabitants drink this liquor very ſparingly: a ſtone jug containing a pint is the general allowance at a village goſſiping. When the great perſonages (to wit, the curate, the blackſmith, the barber, and exciſeman) aſſemble to ſettle the affairs of the nation, they drink it alternately out of a ſmall cup, generally about twice the ſize of a walnut-ſhell. It is whimſical in the extreme to be under the neceſſity of deſcribing what is wanted in pantomime; many curious and laughable miſtakes occurred

red to us, in consequence of the domestics and peasantry being totally unacquainted with the English language, and more particularly at this place. Our bed-rooms were most miserable indeed; the rain poured in at every tile in the ceiling. The state room was decorated with two tressels, on which was nailed a common garden mat, on which lay a sort of feather-bed. The sheets were literally wringing wet; with much difficulty we had them aired: but we thought it most prudent to sacrifice to Somnus in our own garments between blankets. To conclude my remarks on this place—The whole external appearance, the bed-room, the staircase, and every part of the mansion, reminded us strongly of an incident in Count Fathom: and we were both not a little pleased at turning our backs on it in the morning." *P.* 39.

A PHENOMENON.

"ON our return to Dolghelly, we found the town in an actual state of riot and confusion; we could not approach our inn for the crowd of surrounding peasantry. On inquiring into the occasion of this tumult, we were informed that a gentleman had just arrived with *a black servant!* This phenomenon had set the Welsh in an uproar, it being the first time such a fated being had made its appearance here. The poor fellow was persecuted by them wherever he went; and both his master and him were actually forced to continue their route sooner than they intended, in consequence." *P.* 48.

LLANNON.

"AT Llannon much dirt and little provision is to be had. The cook, on our arrival here, was in the suds, and, with unwiped hands, reached down a fragment of mutton for our repast: a piece of ham was lost, but, after a long search, found amongst the worsted stockings and sheets on the board. A little child was sprawling in a dripping-pan, which seemed recently taken from the fire: the fat in this was destined to fry our eggs in. Hunger itself even was blunted; and we hastened to Swansea, leaving our delicacies nearly untouched. I devoted my attention to a brown loaf; but, on cutting into it, was surprised to find a ball of carrotty-coloured wool; and to what animal it had belonged I was at a loss to determine. Our table-cloth had served the family for at least a month; and our sitting-room was every where decorated with the elegant relics of a last night's smoking society, as yet unremoved." *P.* 55.

MARGAM ABBEY.

"MARGAM, or Margham Abbey, is about four miles from hence (Pyle), somewhat in a retrograde direction. This, and the village, are so sequestered, that unless you are well directed from the inn, it is difficult to find them: we found it so, even from peasants within a quarter of a mile of the place. There is a very ancient cross here in the street, which rests against a public-house. The abbey, from the care of Mr. Talbot (its tasteful proprietor), is in a very perfect state: the altar, the receptacle for the lamp, and many of the sculptures on the grave-stones in the body of the church, are in good preservation. The orangerie here is composed of about a hundred of the largest trees in the three kingdoms; they are generally laden with fruit, and are placed on a lawn in due season, and removed into a receptacle, perhaps the most extensive in dimensions of any such extant. The elevation is said to be taken correctly from a Grecian edifice; the length is 337 feet, exceeding the celebrated stable building at Chantilly. We were astonished to find here some of the finest antiques ever imported; our eyes, after having been feasting on Nature's sweets, were now gratified with the essence of ancient art where we did not expect it; it was like discovering a Palmyra or a Persepolis in a desert. There are, amongst many other seemingly more than mortal efforts of the chissel, a whole length Hercules; a priestess in drapery; an infant Bacchus; the bust of a Faun; and a most beautiful vase, embellished with bold relievo, which has been engraved from by one of our first artists." *P.* 58.

CAERPHILLY CASTLE.

"THE village of Caerphilly is seated in a deep hollow, surrounded by fertilized mountains. The castle is situated in the midst of it, and rises an august monument of antiquity. There is a plan shown by an old man here; the

the perſon who drew which, ſuppoſes the moſt ancient part to have been built 400 years before Chriſt; and that the hanging tower, which is eleven feet and ſix inches out of the upright, was rent ſo at the Crucifixion. The meaſured circumference of the walls, we were told, exceeded two miles and a half; many of them, if ſo, muſt now be buried in bogs, &c. to render this plauſible. The moſt modern part of this caſtle is computed, by the beſt antiquarians, to have been built in 1221; the ancient part having been nearly deſtroyed in 1217. Spencer held this caſtle for King Edward the Second, and was beſieged in it by the Queen's and Barons forces in 1327." *P.* 62.

RAGLAND CASTLE—CONCLUDING REMARKS.

"RAGLAND caſtle, a little diſtance from hence (Monmouth), has indiſputable claims on the traveller's attention. It was built by Sir William Thomas and his ſon William Earl of Pembroke, who was beheaded at Banbury. This caſtle was the laſt in Oliver's time, which ſurrendered to General Fairfax. The Marquis of Worceſter defended it for a length of time for King Charles I. who paſſed much of his time here. The magnificent ſtyle of living here is mentioned fully in ſeveral authors. There is ſtill remaining a fire-place, where an ox was roaſted whole. There is an elm-tree on the bowling-green, where the King amuſed himſelf frequently, which muſt have ſtood for ages. Its trunk meaſures twenty-eight feet in circumference. There is a good inn at the village. The face of the country is for the moſt part clothed with apple orchards. Excellent cyder is here attainable. From hence we returned back to Monmouth, where we began to take leave of Wales. I ſhall here conclude my remarks on this principality, by obſerving that its natural beauties cannot be ſufficiently revered and admired; nor can the bad accommodation at moſt of the receptacles for the traveller, and the inſolence and inattention of their proprietors, joined to the filthineſs of their attendants, be ſufficiently cenſured. No poſſible excuſe can be made for the dirtineſs every where predominant. Water is every where in abundance, but the rooted lazineſs of the commonalty will never ſuffer proper uſe to be made of it." *P.* 67.

XVI. *Poems, Sacred and Moral.* By THOMAS GISBORNE, M. A.

"I would not trifle merely, though the world
"Be loudeſt in their praiſe, who do no more." COWPER.

Second Edition. (With ſix Plates, engraved by J. Neagle from Deſigns by J. Smith.) 12mo. pp. 149. 6s. *Cadell and Davies.*

CONTENTS.

CONSCIENCE——Fortitude——Stanzas to a Church Bell——The Birthday Eve——Ode to the Harp of Cowper——The dying Indian: an Ode——The Reformation: an Ode——An Ode from the Tenth Chapter of the Prophecy of Iſaiah—Conſolation: a Lyric Poem—The Duelliſt: an Elegy—Elegy to the Memory of the Rev. William Maſon——Epitaph on the Rev. William Maſon——Solitude: an Ode—Innovation.

EXTRACTS.

CONSCIENCE.

"'THERE—lie for ever there—' the murderer ſaid;
And preſt his heel contemptuous on the dead—
'No terrors haunt the well-concerting mind!
'Vengeance my aim, thy gold I leave behind:
'Clutch'd in thy graſp be thy own knife ſurvey'd—
'Thus—ſo may death ſelf-fought thy name degrade!
'My ſteel, that did the deed, this lake ſhall hide—
'Hence—reſt beneath the all-conceal-ing tide—
'The long deſcent theſe mounting bubbles tell—
'Down; down—ſtill deeper—to the fancied Hell.
'But why this needleſs care?—The wretch unknown—
'My garment bloodleſs—no man heard him groan—
'Nor He, the fabled Monarch of the ſkies—'
He ſpoke, and fix'd on heaven his iron eyes.

"No

"No terrors haunt the well-concerting mind!—
Say'ſt thou, when March unchains the midnight wind?
When the full blaſt, as Alp-deſcending Po
Whirls through the rocky ſtrait the liquid ſnow,
Down the vale driving with reſiſtleſs courſe,
Pours on thy walls its congregated force;
When tottering chimnies bellow o'er thy head,
And the floor quakes beneath thy ſleepleſs bed?

"No terrors haunt thee!—Say'ſt thou, when the ſtorm
Bids all its horrors, each in wildeſt form,
From adverſe winds on wings of thunder haſte,
And cloſe around thee on the naked waſte:
Bids at each flaſh untimely night retire,
And opes and ſhuts the living vault of fire:
When from each burſting cloud the arrowy flame
Seems at thy central breaſt to point its aim;
While craſh on craſh redoubles from on high,
As though the ſhatter'd fabric of the ſky
Would ruſh in hideous ruin through the air,
To whelm the guilty wretch whom lightnings ſpare?

"No terrors haunt thee!—Lo, 'tis Winter's reign:
His broad hand, plunging in th' Atlantic main,
Lifts into mountain piles the boiling deep,
And bounds with vales of death each billowy ſteep.
Now, when thy bark, the dire aſcent ſurpaſt,
Turns to the black abyſs the downward maſt;
In that dread pauſe, while yet the dizzy prow
Pois'd on the verge o'erhangs the gulf below;
Now preſs thy conſcious boſom, and declare
If guilt has rais'd no throbs of terror there.

"Still art thou proof?—In ſleep I ſee thee laid:
Dreams by the paſt inſpir'd thy ſleep invade.
Houſeleſs and drear a plain expands in view:
There travels one like him thy fury ſlew:
Couch'd in the brake, a ruffian from his den
Starts forth, and acts thy bloody deed again:
Like thine his mien, like thine his iron ſtare
Fix'd in defiance on the vault of air.
Lo, as ſecure he quits th' unplunder'd dead,
Wide-weltering ſeas of fire before him ſpread:
With frenzied ſtep he hurries to the ſhore,
Shrieks, plunges headlong, and is ſeen no more!

"Thou wak'ſt, and ſmil'ſt in ſcorn!—Has Heaven no dart
Potent to reach that adamantine heart?
Yes. He, whoſe viewleſs gales the foreſt bend,
Whoſe feebleſt means attain the mighticſt end,
Touches the ſecret ſpring that opes the cell
Where Conſcience lurks, and ſlumbering horrors dwell.
Lo, as the wretch his careleſs path purſues,
Struck by his foot a ruſted knife he views.
In thought the blade conceal'd from mortal eyes
Beneath the lake his troubled foul deſcries.
In wild diſmay his clouded ſenſes ſwim;
Cold ſtreams of terror bathe each ſhivering limb:
Then with new fires in every nerve he burns;
To earth, to heaven, his flaſhing eyeballs turns;
Buries with frantic hand th' avenging knife
Deep in his breaſt, and renders life for life."* *P.* 1.

THE DUELLIST: AN ELEGY.

"'STRANGER! who ſleeps in yonder nameleſs grave?
'I ſaw thee pauſe and linger o'er the tomb,

'Where to the gale those thorns their branches wave,
'And Evening deepens in that yew-tree's gloom.'

"'There sleeps my friend,' the pensive stranger cried:
'O'er the blank stone have twenty winters past:
'Yet, as the gale amid that yew-tree sigh'd,
'Methought again I heard him breathe his last.

"'Yes! for I saw the last convulsive start,
'That spoke the struggle clos'd of life and death:
'Felt the last pulse that trembled from his heart;
'And heard the sigh that told his parting breath.

"'Fix'd in his breast the adverse weapon stood—'
'Stranger! Where died he in his country's cause?
'Blest be the man, whose pure and generous blood
'Flows for his country's liberty and laws!'

"'O why the grief of other days recall?
'Alas! he died not for his country's sake.
'Wielding unhallow'd arms 'twas his to fall:
'Twas his in death his country's laws to break.

"'One word, one careless word, escap'd his tongue;
'One careless word, from guile, from anger free.
'Blood, blood must cleanse the unsuspected wrong—
'"Meet on the heath, beside the lonely tree—"

"'So spake the foe: nor, parting, did he hide
'The mutter'd threat, nor glance of scorn behind.
'Too well my friend the glance of scorn descried;
'And thus explor'd his own uncertain mind:

"'"What shall I do? Custom! thy tyrant sway,
'To laws of earth or heaven untaught to yield,
'And thine, whose nod the brave, the base obey,
'Ideal Honour! urge me to the field."

"'"That field perchance consigns thee to the dead,"
'Affection cries; "Forbear, forbear the strife.
'Think on thy childless mother's hoary head:
'Think on thy orphan babes, thy widow'd wife."

"'"Yes, throbs of Nature! through my inmost soul
'From nerve to nerve your strong vibrations dart—
'Hark; Duty speaks—"Rebellious Pride control;
'And bow to Heaven's behest the swelling heart."

"'"What though, be witness Heaven! nor vengeful hate
'Nor hostile rage within my bosom burn:
'How can I guiltless tread the brink of fate,
'And dare the gulf from whence is no return?

"'"Though from his breast who braves me to the fight,
'Guarding my own, my sword aloof I wave;
'What praise, while yet against his lawless might
'I stake the sacred trust my Maker gave?

"'"How 'mid assembled angels shall I dare
'For judgment thron'd the Son of God to see?
'Afraid for Him the sting of scorn to bear,
'Who bore the sting of scorn and death for me*!

"'"And is it then so deep a crime to die,
'Shielding from taint my yet unspotted name?—
'Away, vain sophistry! A Christian I,
'And fear at Duty's call to risk my fame?

"'"Yet how, proud foe, thy cold insulting eye,
'Shunning the offer'd combat, shall I face?

* "See Mark, chap. viii. ver. 38."

'Where

'Where hide my head, while Slander's envious cry,
'Rous'd at thy bidding, trumpets my diſgrace?

"'My native woodlands ſhall I ſeek, the ſneer
'Even in their ſhades on every brow to meet?
'Or haunt the town, in every wind to hear
'"There ſkulks the coward," murmur through the ſtreet?

"'What, live to infamy, of fools the ſcorn,
'The daſtard's butt, the by-word of the brave?
No: farewell doubt!"—Beneath the waving thorn,
'Go, learn his fate at yonder nameleſs grave.

"'Stranger! If trials like to his are thine,
'Hark to the voice, that whiſpers from his ſod.
'"Shame doſt thou dread? The ſhame of ſin decline:
'Talk'ſt thou of Valour? Dare to fear thy God".'" *P.* 97.

EXTRACT FROM SOLITUDE.

II. 2.

'MARK yon lone ſeaman, where mid ocean raves,
Scoop from his ſhatter'd boat the tide,
Now ſeen, now loſt, among the welt'ring waves.
He feels at every ſtroke the bark ſubſide—
Is there no beacon'd flame his way to guide,
No ſhore, no ſail, in ether's bound?
A moment, while the broken floods recoil,
He ſnatches from his toil,
And eyes the blank horizon round.
Mark the wild glance, record the groan,
To all but Thee and Heaven unknown!
See leſs, yet leſs, the ſinking veſſel grows——
Eve watch'd the ſpeck upon the gleaming main:
Night heard the parted waters cloſe:
Morn op'd her pitying eye, and ſought the ſpeck in vain.

II. 3.

"Again a ſight of lonely woe!
Exile! the dead no more I grieve.
I ſee thee 'mid Siberian ſnow:
I ſee th' electric dawn flaſh from the brow of Eve†.
Dark the piny foreſts ſcowl,
As lambent meteors croſs the waving gloom:
From wilds, whoſe ſilence mocks the tomb,
Save when the bear with ſavage howl
Chides her mate, I ſee thee come,
Exile! to yon rude hut, thy loathed home:
Yon hut thine home by night, yon wild by day.
From all the ties of life,
Friend, kindred, offſpring, wife,
Cut off, from waſte to waſte I ſee thee ſtray,
The gloſſy fur, the ſhaggy hide,
Thy ſtated tribute, to provide§:
Then fling thee by thy burden on the floor,
And hope the dream of joys thine eye ſhall meet no more.

III. 1.

"From Thee, dread Power, th' durate breaſt
In vain the cells of Guilt would ſhield.
Sullen and ſlow the grating hinges yield:
The dark interior ſtands confeſt.
By Law's kind doom yon wretch immur'd apart,
Holds converſe with his ſtubborn heart.
Lo, Memory throbs; avenging Conſcience wakes:
Lo, down his viſage ſteals the tear:
With trembling hope each ſinew ſhakes:
'Yes, Mercy yet,' he cries, 'may hear!'
Bends at the Throne of Grace the ſuppliant knee;
His boſom ſmites, and bleſſes Heaven for Thee." *P.* 125.

XVII. *Literary and Characteriſtical Lives* of John Gregory, M. D.; Henry Home, Lord Kames; David Hume, Eſq.; and Adam Smith, L.L.D. To which are added, a Diſſertation on Public Spirit; and

† "The Aurora Borealis is remarkably vivid in Arctic regions, and nocturnal meteors very common."

§ "A regular tax of furs is frequently impoſed on perſons exiled to Siberia."

three Eſſays. By the late WILLIAM SMELLIE, Member of the Antiquarian and Royal Societies of Edinburgh. 8vo. pp. 450. 7s. *Smellie*, Edinburgh; *Robinſons*, *Cadell and Davies*, London.

CONTENTS.

THE Life of John Gregory, M.D. ——The Life of Henry Home, Lord Kames——The Life of David Hume, Eſq.——The Life of Adam Smith, L.L. D.——A Diſſertation on the Means of promoting and ſupporting Public Spirit.

PART I.—Origin of Selfiſhneſs.

PART II.—Of the Education of Children with regard to Public Spirit. Sect. II. Of Infants, *i. e.* that particular Stage of Life before Children acquire the Uſe of artificial Language. ——III. Of cultivating Public Spirit in Children, from the infantine Stage, till they arrive at the reaſoning Period of Life.

PART III.—Means of promoting Public Spirit, adapted to the preſent Situation of Mankind.——Sect. I. Of Gaming.—II. Contempt of the Vulgar.——III. Scandal; or falſe Judgment of Actions.—IV. Marriage.—V. Profanity; or Contempt of Religion.

ESSAY I.—Whether are all animate and inanimate Bodies made for the immediate Uſe and Conveniency of Mankind; or, is that only a ſecondary End of their Exiſtence?

ESSAY II.—Whether Oratory, upon the whole, has been of Uſe to Mankind.

ESSAY III.—Of Poverty.

EXTRACTS.

LORD KAMES.

"AS a private and domeſtic gentleman, Lord Kames was admired by both ſexes. The vivacity of his wit and of his animal ſpirits, even when advanced in years, rendered his company not only agreeable, but greatly ſolicited by the literati, and courted by ladies of the higheſt rank and accompliſhments. Inſtead of being jealous of rivals, the characteriſtic of little minds, Lord Kames foſtered and encouraged every ſymptom of merit that he could diſcover in the ſcholar, or in the loweſt mechanic. Before he ſucceeded to the eſtate of Blair Drummond, his fortune was ſmall. Notwithſtanding this circumſtance, he, in conjunction with Mrs. Drummond, his reſpectable and accompliſhed ſpouſe, did much more ſervice to the indigent than moſt families of greater opulence. If the preſent neceſſity was preſſing, they gave money. They did more. When they diſcovered that male or female petitioners were capable of performing any art or labour, both parties exerted themſelves in procuring that ſpecies of work which the poor people could perform. In caſes of this kind, which were very frequent, the lady took charge of the women, and his lordſhip of the men. From what has been ſaid concerning the various and numerous productions of his genius, it is obvious that there could be few idle moments in his long-protracted life. His mind was inceſſantly employed; either teeming with new ideas, or purſuing active and laborious occupations. At the ſame time, with all this intellectual ardour, one great feature in the character of Lord Kames, beſides his literary talents and his public ſpirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any ſpecies of ſcandal was exhibited in his company, he either remained ſilent, or endeavoured to give a different turn to the converſation. As natural conſequences of this amiable diſpoſition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is ſtill more remarkable, he never wrote a ſentence, notwithſtanding his numerous publications, without a direct and manifeſt intention to benefit his fellow-creatures. In his temper he was naturally warm, though kindly and affectionate. In the friendſhips he formed, he was ardent, zealous, and ſincere. So far from being inclined to irreligion, as ſome ignorant bigots inſinuated, few men poſſeſſed a more devout habit of thought. A conſtant ſenſe of Deity, and a veneration for Providence, dwelt upon his mind. From this ſource aroſe that propenſity, which appears in all his writings, of inveſtigating final cauſes, and tracing the wiſdom of the Supreme Author of Nature.

"Two days before his death, Lord Kames, who had uniformly retained the firmeſt belief in the future exiſtence of human ſouls, told the late celebrated Dr. Cullen, that he earneſtly wiſhed to be away, becauſe he was exceedingly curious to learn the nature and manners of another world. He added, 'Doctor, as I never could be 'idle in this world, I ſhall willingly 'perform any taſk that may be impoſed 'upon me.' But here we muſt ſtop. Lord Kames, to the great regret of the public, died on the 27th day of December 1782. As he had no marked diſeaſe, but the debility neceſſarily reſulting from extreme old age, a few days before his death, he went to the Court of Seſſion, addreſſed all the judges ſeparately, told them he was ſpeedily to depart, and took a ſolemn and an affectionate farewell." *P.* 145.

HUME AND ROUSSEAU—DR. HENRY'S HISTORY.

"THE time which Mr. Hume ſpent with M. Rouſſeau gradually enabled him to unfold his real character. 'I at 'laſt perceived,' ſays he, 'with infinite 'pain, that this ingenious man was born 'for tumult and ſtorms;' but, as Mr. Hume had done every thing to accommodate Rouſſeau, and to render his ſituation comfortable, he never dreamed that he himſelf was to become a victim of his rage and peeviſhneſs. The origin of the rupture between theſe two great men took its riſe from a ridiculous circumſtance. Mr. Horace Walpole, who, it would appear, was no great friend to Rouſſeau, wrote a letter, under the fictitious deſignation of *Frederic King of Pruſſia*, inviting him to come and reſide in his court at Berlin. Of this affair Mr. Hume had no knowledge. But Rouſſeau, from what circumſtances it is difficult to conjecture, imagined that Mr. Hume had written and circulated that letter with a view to perplex and burleſque him. Mr. Hume, in this more than fooliſh affair, excuſes Mr. Walpole by calling it an innocent *plaiſanterie*. But when the genius, the temper, and the diſeaſed ſtate of Rouſſeau's body are conſidered, inſtead of a *plaiſanterie*, it was a direct *cruelty*, and had, by a natural miſtake, the unhappy effect of converting two cordial and celebrated friends into mortal enemies.

"M. Rouſſeau, though Mr. Hume procured him a grant of a penſion from his Majeſty, actuated by ſome whimſical ideas of independency, and a notion that his beſt friend meant to betray him, refuſed to accept of it. Mr. Hume, by friendly letters, preſſed Rouſſeau to accept of the penſion; but the latter obſtinately perſiſted in his denial, and even reproached Mr. Hume, in terms the moſt indecent, for ſo ſucceſsfully endeavouring to ſerve him, and to render his circumſtances eaſy for life.

"The ſuppoſititious letter, written in the name of the King of Pruſſia, after copies of it had been circulated over Europe, was at laſt publiſhed in the St. James's Chronicle. It was in that newſpaper where Rouſſeau firſt ſaw this imprudent and ill-judged production. M. Rouſſeau immediately wrote to the editors of the St. James's Chronicle, complaining bitterly of the impoſture, and indirectly inſinuating that the pretended letter was compoſed by Mr. Hume. When Mr. Hume learnt that he was ſuſpected by M. Rouſſeau to be the author and publiſher of this letter, it gave him much uneaſineſs. Mr. Hume remarks, that after the great attention and beneficent ſervices he had, with unremitting perſeverance, beſtowed on M. Rouſſeau, he was ſuddenly become the object of his reſentment and obloquy, upon no other foundation than a fooliſh and even abſurd ſuſpicion. Mr. Hume, notwithſtanding this unhappy affair, continued to protect and cheriſh Rouſſeau by friendly letters as well as good offices. But, ſoon afterwards, Rouſſeau threw off every maſk, and accuſed Mr. Hume openly as a traitorous enemy, without aſſigning any reaſons but what were evidently capricious, frivolous, and contemptible. I ſhall mention one example only. The firſt night after theſe two remarkable men left Paris, in their way to Britain, they both ſlept in the ſame chamber. M. Rouſſeau, in the laſt letter he ever wrote to Mr. Hume, which is of an enormous length, ſays, that during the night, Mr. Hume, ſeveral times, called out, with unuſual vehemence, *Je tiens J. J. Rouſſeau*. He, however, acknowledges, that he knew not whether Mr. Hume was ſleeping or waking. The expreſſion, in the French language, is ſtrong; but, like many verbs, *tenir* is frequently uſed in very different and even oppoſite ſenſes. Rouſſeau interpreted the

expreſſion

expreſſion thus: *I have Rouſſeau in my poſſeſſion*, or, *I hold him faſt*. Every time theſe words were repeated, Rouſſeau tells us that he trembled with terror. This and ſome ſimilar inſignificant circumſtances gave riſe to a complete rupture between thoſe two great men.

"When the periodical paper called the *Edinburgh Magazine and Review* was publiſhed in the year 1773, the late Rev. Dr. Henry, then one of the miniſters of this city, a moſt laborious clergyman, as well as a facetious and good-humoured companion, brought forth the ſecond volume of his *Hiſtory of Great Britain*. Dr. Henry, it was ſaid, applied, in the moſt earneſt manner, to Mr. Hume to give an account of that volume in the Review, to which Mr. Hume gave his aſſent. When the manuſcript appeared, after reading it, the praiſes appeared to be ſo high-ſtrained, that the Reviewers, in my preſence, agreed that Mr. Hume's account was meant as a burleſque upon the author. It was, therefore, committed to the farther conſideration of one of their number, who ſtill continued to be of the ſame opinion, and, accordingly, raiſed the encomiums ſo high, that no perſon could miſtake the ſuppoſed meaning of the writer. The types of the manuſcript, in this laſt form, were compoſed, and proof-ſheets ſent to Mr. Hume for his peruſal and corrections. To the aſtoniſhment of the Reviewers, Mr. Hume wrote them an angry letter, complaining, in the higheſt terms, of the freedoms they had uſed with his manuſcript, and declaring that in the account he had given of Dr. Henry's Hiſtory, he was perfectly ſincere. Upon which, Mr. Hume's review was cancelled, and another was written by a member of the Society, condemning the book in terms perhaps too ſevere; ſo that Mr. Hume's intention of ſerving Dr. Henry was not only abortive, but produced an oppoſite effect.

"Another circumſtance in the life of Mr. Hume muſt not be omitted. When a young man, he applied to be be made *Profeſſor of Moral Philoſophy* in the Univerſity of Edinburgh. The Scottiſh clergy took an alarm. They repreſented that Mr. Hume, in his principles, was an *Atheiſt*, or at leaſt a *Deiſt*; and, conſequently, that he was very ill qualified to teach morals to youth in a Chriſtian country. Their remonſtrances were effectual; and Mr. Hume's application was rejected. From that moment, as was natural, he conceived a rooted antipathy to the generality of Scottiſh clergymen. This antipathy was not, however, indiſcriminate; for he was in intimate habits of friendſhip and ſociality with ſeveral of the miniſters of the Church of Scotland; as the celebrated Dr. Robertſon, Dr. Blair, Dr. Wallace, Mr. Jardine, Dr. Wiſhart, Dr. Dryſdale, Mr. Home, the anthor of the ingenious and popular tragedy of *Douglas*, and many others. Theſe reverend and learned gentlemen, however much they differed from Mr. Hume in religious or philoſophical opinions, were fully ſenſible of his genius as an author, and of his worth as a man." *P.* 199.

DR. ADAM SMITH.

"THAT Mr. Smith had many peculiarities, both in his manners, and in his intellectual habits, (and what man of genius has not?) was obvious even to ſuperficial obſervers. He was but ill qualified for the general intercourſe of ſociety, or for the active employments of life. The various and extenſive ſpeculations which he indulged from a very early period of his youth, and the ample materials derived from his own invention, made him often inattentive to common occurrences, and to familiar objects. Even when in company, Mr. Smith was apt to be engroſſed with his ſtudies, as appeared from the motion of his lips, as well as from his looks and geſtures.

"Of what is called *abſence* in company, he exhibited frequent and remarkable examples. He often walked for miles with Dr. Hutton, one of his moſt ingenious, learned, and intimate friends in Edinburgh; and, though the cheerful Doctor, in order to rouſe Mr. Smith's attention, talked to him frequently, he ſeldom uttered a word, but walked on moving his lips, and muttering to himſelf. It was probably owing, in ſome meaſure, to this circumſtance, that Mr. Smith ſo ſeldom joined in the common topics of general converſation, and that he was occaſionally diſpoſed to expreſs his own ideas ſomewhat in the form of a lecture. This practice, however, did not originate from a deſire to gratify vanity, or to engroſs too much of the converſattion.

converſation. His natural temper led him ſo forcibly to enjoy in ſilence the gay ſallies of others, that his friends frequently contrived particular modes to direct his mind to ſuch ſubjects as were moſt likely to intereſt and excite him.

"His opinions of men, which he ſometimes formed upon a ſuperficial acquaintance, were often erroneous. But the natural temper of his mind diſpoſed him more to indulge fond partialities than ill-founded prejudices. Conſtantly occupied with extenſive views of human affairs, he had neither time nor inclination to employ his thoughts on the peculiarities of common characters. Accordingly, though deeply ſkilled in the powers of the human mind, as well as in the paſſions and propenſities of the heart; yet, in judging of individual characters, his eſtimates were ſometimes formed in a manner remarkably falſe and precipitate. The ſame remark is applicable to the opinions he occaſionally gave of books, and of ſpeculative ſubjects. Theſe were often not uniformly what might have been expected from a man of his ſuperior underſtanding and knowledge. His opinions and ſimilar topics were not unfrequently influenced by accidental circumſtances and the humour of the moment; but, when theſe were retailed by perſons who were not thoroughly acquainted with him, they conveyed falſe ideas concerning his genuine ſentiment and character. On ſuch occaſions, however, his remarks always contained much truth and ingenuity; and, if the different opinions, which he expreſſed upon the ſame ſubjects, had been conjoined, they would have furniſhed materials for a judgment both juſt and comprehenſive. But, in his friendly aſſociations, he did not take the trouble of drawing thoſe qualified concluſions which are ſo conſpicuous in his printed works. He generally gave a bold and maſterly ſketch of the object from the firſt point of view that occurred to his fancy. His pictures were always vivid and expreſſive, and had a ſtrong reſemblance to the originals, when viewed under a particular aſpect, but ſeldom conveyed a juſt and complete conception of it in all its parts and dimenſions. But, however theſe peculiarities of his manners are to be accounted for, it is unqueſtionable that they were reſults of a candid and an innocent mind. His external appearance exhibited nothing very remarkable. In ſtature, he ſomewhat exceeded the ordinary ſize; and his countenance was manly and agreeable. When warmed with the converſation of his friends, his features were often illuminated with ſmiles of inexpreſſible benignity, and his geſtures were animated and not ungraceful. His tendency to *abſence*, eſpecially in the company of ſtrangers, gave his manner ſometimes the appearance of embarraſſment.

"In his deportment, when walking, there were ſome ſingularities. His head had a gentle motion from ſide to ſide; and his body, at every ſtep, had a kind of rolling or vermicular motion, as if he meant to alter his direction, or even to turn back. In the ſtreets, or elſewhere, he always carried his cane on his ſhoulder, as a ſoldier does his muſket. Theſe may be conſidered as ſlight ſhades; but, in a picture, ſlight ſhades are often highly characteriſtic.

"His library, though not a very large collection, but moſt judiciouſly ſelected, he bequeathed, together with the reſt of his property, to his couſin David Douglas, Eſq. Advocate. The firſt time I happened to be in his library, Mr. Smith obſerved me looking at the books with ſome degree of curioſity, and perhaps ſurpriſe; for moſt of the volumes were elegantly, and ſome of them ſuperbly bound. 'You muſt have remarked,' he ſaid, 'that I am a beau in nothing but my 'books.'

"Upon the whole, Mr. Smith was one of thoſe extraordinary men whom, at ſome times only, nature exhibits to the view of mortals. Enough has already been ſaid of his learning and mental abilities. Though his compoſitions always conveyed diſtinct ideas; yet, in language, he is often careleſs and inattentive. Every reader of taſte muſt perceive the juſtice of this remark. The inſtances are innumerable where he employs the ſame verb or noun, two or three times in the ſame ſentence, when he might, with the utmoſt eaſe, have diverſified them, and given a greater and more harmonious effect to his compoſition, without injuring, in the ſmalleſt degree, the perſpicuity of his thoughts and reaſonings." *P.* 292.

XVIII.

XVIII. *Original Letters of J. J. Rouſſeau*, to M. de Maleſherbes, M. d'Alembert, Madame la M. de Luxembourg, &c. &c. With a Fac-ſimile of Rouſſeau's Hand-writing, and an original military Air of his Compoſition. Alſo, original Letters of Butta Fuoco and David Hume. Tranſlated from the French. 12mo. pp. 200. 4s. 6d. *Symonds.*

NOTE OF THE FRENCH EDITOR.

"THE greater part of the following letters was communicated to me by a perſon, for whom Rouſſeau had a particular friendſhip and veneration. This may be eaſily perceived from the ſtyle of the letters themſelves. Were I permitted to name her *, the true friends of virtue and philoſophy, and the ſmall number of privileged beings who know how to blend ſenſibility with reaſon, would preſs eagerly forward to confirm the judgment of the eloquent author of Emilius. They long regarded each other with reciprocal eſteem: and, if their intercourſe terminated before the death of Rouſſeau, the change reſulted from that extreme ſuſceptibleneſs, which, during the laſt years of his life, corrupted and diſfigured the mild ſenſibility which he had received from nature.

"The other letters in this collection were tranſmitted to me by the family of the virtuous Maleſherbes, and by Citizen Camus. The originals are to be ſeen in the library of the Legiſlative Body.

"I thought theſe letters might contribute to diſplay the character of that man, in whom were blended ſo much wiſdom and feeling, and whoſe errors, and even faults, were thoſe only of his deſtiny. When nature formed Rouſſeau, ſaid the perſon to whom he addreſſed part of the letters in this collection, Reaſon kneaded the paſte, and Folly threw in her leaven.

"At the head of this volume I have placed a fac-ſimile of one of Rouſſeau's letters, engraved from the original, for thoſe who ſtill ſhed a tear on reading the laſt pages of the New Eloiſa, and who delight in every thing which can call back the remembrance of a great man. Happy the people where this generous ſuperſtition ſhall not be eſteemed dangerous, nor ridiculous, either by wiſe men or fools!"

EXTRACTS.

FROM DAVID HUME TO ——.

Liſle Street, Leiceſter Fields
May 2, 1766.

"I HAVE many apologies to make to you, Sir, for having ſo long delayed to acknowledge the honour you have done me. But I deferred anſwering you until our friend ſhould be eſtabliſhed, and have had ſome trial of his ſituation. Taking his ſingular character into account, he appears to be, at preſent, in the moſt happy ſituation; and he writes to me that he is perfectly content with it. He is about fifty leagues from London, in Derbyſhire, a country celebrated for its wild natural beauties. M. Davenport, a very good, as well as a very rich man, has given him a houſe in which he very ſeldom reſides himſelf; and as he keeps a table there for thoſe of his domeſtics who take care of the houſe and gardens, it is no inconvenience to accommodate our friend and his *gouvernante* with all that perſons ſo ſober and moderate can deſire. He has the goodneſs to accept thirty pounds ſterling a year for their board; for, without that, our friend would not ſet his foot in the houſe. If it be poſſible for a man to live without occupation, without books, without ſociety, and without ſleep, he will not quit this wild and ſolitary place, where all the circumſtances which he ever required, ſeem to concur for the purpoſe of rendering him happy. But I dread the weakneſs and inquietude natural to every man, and, above all, to a man of his character. I ſhould not be ſurpriſed that he had ſoon quitted this retreat. But in that caſe, he will be obliged to confeſs, that he did not know his own ſtrength, and that man was not made to be alone. As to the reſt, he has been perfectly well received in this country; every one was anxious to ſhow him civilities; and the public curioſity was even a burden to him.

* "The name of this perſon, which the French editor has ſuppreſſed, is ſtated in the Paris journals to be Madame (formerly la Marquiſe) d'Houdetot; which the tranſlator has accordingly ſupplied in its proper place."

"Madame

"Madame de Boufflers has, doubtleſs, informed you of the kindneſſes which he has received from the King of England. The ſecrecy which was wiſhed to be obſerved reſpecting this affair, is a circumſtance which much pleaſes our friend. He has, in a ſmall degree, the weakneſs of wiſhing to make himſelf intereſting, by complaining of his poverty and ill health. But I accidentally diſcovered that he has ſome pecuniary reſources, ſmall indeed, but which he concealed from us when he gave us an account of his funds. As to what regards his health, it appears to me to be rather robuſt than infirm; at leaſt if we except the fits of melancholy and ſpleen to which he is ſubject. This is a great loſs. He is very agreeable in his manners, and has a kind and feeling heart. But theſe fits drive him from ſociety, render him extremely peeviſh, and ſometimes give his conduct an air of capriciouſneſs and violence, qualities which are not natural to him.

"I beg, my dear Sir, that you will keep a place for me in your remembrance. I expect to profit, next ſummer, by the friendſhip which you have the goodneſs to expreſs for me. Unforeſeen accidents have, hitherto, prevented my return to France. I have the honour to be, Sir, &c.

DAVID HUME.

EXTRACT OF A LETTER FROM M. HUME TO ——.

"I DO not know whether you have heard of the late events which have happened to the poor unfortunate Rouſſeau, who has become entirely extravagant, and who is an object of the greateſt compaſſion. It is about three weeks ſince he ſet off, without giving the leaſt notice of it, from M. Davenport's houſe, carrying with him only his *gouvernante*, and leaving behind the greateſt part of his effects, and about thirty guineas in money. There was alſo found on his table a letter full of reproaches againſt his hoſt, whom he accuſed of having been an accomplice in a plot of mine to ruin and diſhonour him. He took the road to London; and M. Davenport begged of me to ſearch for him, and to learn how his baggage and money ſhould be ſent to him. Nothing was heard of him for a fortnight; when at length, the Chancellor received from him a moſt extravagant letter, dated from Spalding in Lincolnſhire. He tells this magiſtrate that he is on his way to Dover, with the deſign of quitting the kingdom (obſerve that Spalding is quite out of the road); but that he dare not proceed one ſtep further, nor even go out of doors, from the fear of his enemies. He then conjures the Chancellor to ſend him a guide authorized to conduct him, and he requeſts this as the laſt act of hoſpitality of this nation towards him. A few days after I learnt, from M. Davenport, that he had received a freſh letter from Rouſſeau, dated alſo from Spalding, in which he teſtified the moſt lively repentance. He ſpeaks of his ſad and unfortunate ſituation, and mentions his deſign of returning to his firſt retreat at Wooton. I hoped that he would have recovered his underſtanding; but by no means. At the end of a few hours General Conway received a letter from him, dated at Dover, about two hundred miles diſtant from Spalding. He took little more than two days to perform this long journey. Nothing can be more abſurd than this letter. He ſuppoſes that he is a ſtate priſoner in the hands of General Conway, and that in conſequence of my ſuggeſtions. He conjures him to permit him to quit the kingdom: he repreſents the danger which he runs of being aſſaſſinated; and while he declares that he has been diſhonoured in England, during his life, he predicts that his memory will be done juſtice to after his death. He ſays that he has compoſed a volume of memoirs, which relate principally to the treatment he has received in England, and the ſtate of captivity in which he is detained. If the General will be pleaſed to grant him permiſſion to depart, he will tranſmit to him this volume, which is depoſited in ſafe hands, and never ſhall there appear from him any thing againſt the nation or its miniſters. Speaking of himſelf in the third perſon, he adds, as if a ray of reaſon had ſuddenly penetrated his mind, 'that he 'for ever abandons the project of writ-'ing his life and memoirs; but that 'there will never eſcape from him, 'either in ſpeech or writing, a ſingle 'word of complaint reſpecting the 'misfortunes which have befallen him 'in England: that he will never ſpeak 'of M. Hume, or, that he will never 'ſpeak of him but with honour; and 'that when he ſhall be preſſed to ex-'plain himſelf as to ſeveral indiſcreet 'complaints

'complaints which eſcaped him in the 'height of his troubles, he will, with-'out diſguiſe, impute them to his tem-'per, ſharpened and driven to diſtruſt 'and jealouſy by that unhappy inclina-'tion which is the reſult of his misfor-'tunes, and which now gives them the 'finiſhing blow.'

"I inform you of all theſe details, that you may ſee the poor man is abſolutely mad; and, conſequently, that he is not in a ſituation to be purſued by law, nor an object of civil puniſhment. He has certainly paſſed over to Calais; and being now within the juriſdiction of the Parliament of Paris, he will, probably, be arreſted, and, perhaps, treated without any regard to his unhappy ſituation. When I was in Paris, I remarked ſome traces of uncommon animoſity againſt him on the part of ſeveral members of that illuſtrious body, and I fear leſt his preſence ſhould revive the ſame ardent and bitter zeal. It therefore ſeems to me important, that ſome perſons of weight and merit ſhould know the real ſtate of things at firſt hand, in order that the enemies of this unhappy man, ſeeing their revenge fully gratified by his paſt misfortunes, may no longer add to the burden of afflictions too ſevere for any human being to endure. I have ſpoken to M. de Guerchy, that he may repreſent the matter in this point of view, if he ſhould write to his court concerning it; and I addreſs this letter to you unſealed, and under cover to M. de Montigny, in caſe you ſhould have left Paris. It is neceſſary that you, or he, ſhould mention it to M. de Malesherbes. M. Trudaine will alſo join his good offices; and I have no doubt that by your united efforts, and on a ſubject ſo reaſonable, you will procure him complete ſafety. If he can be ſettled in a ſecure and tranquil retreat, under the protection of ſome prudent perſon, he has the means of ſupplying all his wants. He has, if I am not miſtaken, about 100 louis a-year of his own. The King of England has granted him an equal ſum; and in ſome part or other of France there may be found a perſon who, from regard to his genius, would treat him with friendſhip, and hinder him from doing miſchief to himſelf or others.

"It would be fit that his *gouvernante* ſhould enter into the plan. I know, however, that when they lived in M. Davenport's houſe, he had not a very favourable opinion of her character or conduct. But Rouſſeau is accuſtomed to that woman, and ſhe knows better how to humour his temper than any other perſon whatſoever. It is ſuſpected that ſhe encouraged all his chimeras, in order to drive him from a country, where having no perſon who could talk with her, ſhe was dying of ſolitarineſs." *P.* 185.

MONTHLY CATALOGUE.

NEW PUBLICATIONS.

AGRICULTURE.

PROPOSALS for a Rural Inſtitute, or College of Agriculture, and other Branches of rural Economy. By Mr. MARSHALL. 8vo. 1s. 6d. *Nicol, Robinſons.*

ANTIQUITIES.

A Comment upon Part of the Fifth Journey of Antoninus through Britain; in which the Situation of Durocobrivæ, the ſeventh Station there mentioned, is diſcuſſed, and Caſtor in Northamptonſhire, is ſhown, from the various Remains of Roman Antiquity, to have an undoubted Claim to that Situation. To which is added a Diſſertation on an Image of Jupiter found there. By the Rev. KENNET GIBSON, late Curate of Caſtor. Printed from the original MS. and enlarged with the parochial Hiſtory of Caſtor and its Dependences to the preſent Time. To which is added an Account of Marham, and ſeveral other Places in its Neighbourhood. With 12 Plates. 4to. 15s. *Nichols.*

☞ The Portrait of an unknown Painter, belonging to the above work, may be had ſeparately, price 7s. 6d.

Hints

Hints for Dwellings; conſiſting of original Deſigns for Cottages, Farm-houſes, Villas, &c. plain and ornamental; with Plans to each: in which ſtrict Attention is paid to unite Convenience and Elegance with Economy. Including ſome Deſigns for Town Houſes. By D. LAING, Architect and Surveyor. 4to. 1l. 5s. *Taylor.*

ARTS AND SCIENCES.

An Eſſay on the Nature and Connexion of Heat, Electricity, and Light. By ALEXANDER ANSTRUTHER, Eſq. of Madras, Barriſter at Law. 8vo. 2s. *Murray and Highley.*

Aphono and Ethina; including the Science of Ethics; founded on the Principles of univerſal Science: a Poem, in three Cantos. By GEORGE MASON. 12mo. 3s. 6d. *Longman and Rees.*

A Nautical Eſſay; or Precis of the Acorn Yacht, built in May 1795. By the Author. 4to. 5s. *Egerton.*

BIOGRAPHY.

Literary and Characteriſtical Lives of John Gregory, M. D.; Henry Home, Lord Kames; David Hume, Eſq.; and Adam Smith, L. L. D. To which are added, A Diſſertation on Public Spirit, and three Eſſays. By the late WILLIAM SMELLIE, Member of the Antiquarian and Royal Societies of Edinburgh. 8vo. 7s. (See p. 67.) *Smellie*, Edinburgh; *Robinſons, Cadell and Davies*, London.

HISTORY.

A Summary of Univerſal Hiſtory, exhibiting the Riſe, Decline, and Revolutions of the different Nations of the World, from the Creation to the preſent Time. Tranſlated from the French of M. ANQUETIL. 9 vols. 8vo. *Robinſons.*

An Account of the French Expedition to Egypt: containing a View of the Country, its Cities, Monuments, and Inhabitants, at the Time of the Arrival of the French, and a particular Account and Meaſurement of Pompey's Pillar; tranſlated from the French of CHARLES NORRY, Member of the Philotechnical Society of Paris, and one of the Architects attached to the Expedition. 8vo. 2s. *Ridgway.*

Memoirs relative to Egypt, publiſhed during the Campaigns of General Bonaparte in the Years 1798 and 1799; tranſlated from the Edition publiſhed at Paris by DIDOT the Elder, under the Authority of the preſent French Government. With two Maps. 8vo. 8s. *Phillips, Hurſt.*

EDUCATION.

Of Education, founded upon Principles; Part the Firſt. Time previous to the Age of Puberty. By THOMAS NORTHMORE, Eſq. 12mo. 2s. *Murray and Highley, Reynolds.*

The School for Children; or, Inſtructive and entertaining Tales, proper to form the Heart of Infancy to the Hatred of Vice and Love of Virtue. Tranſlated from the French, and interſperſed with poetical Pieces. By Miſs STOCKDALE. 12mo. 3s. 6d. bound. *Stockdale.*

Exerciſes on the Rules of Conſtruction of the Spaniſh Language; conſiſting of Paſſages extracted from the beſt Authors, with References to the Rules of the Spaniſh Grammar. By the Rev. Don FELISSE FERNANDEZ, A.M. 12mo. 2s. 6d. *Wingrave.*

An Abridgment of Mr. Ruddiman's Rudiments and Grammar of the Latin Tongue; with his Engliſh Rules of Conſtruction entire, and the Compiler's Notes and Illuſtrations. To which is prefixed a ſhort Vocabulary, Engliſh and Latin. By GEORGE CHAPMAN, L.L.D. 12mo. 1s. 3d. *Cadell and Davies.*

LAW.

A Complete Syſtem of Pleading. By J. WENTWORTH, Eſq. Vol. X. 8vo. 12s. *Robinſons.*

Proceedings of the General Court Martial held at the Royal Hoſpital at Chelſea, on Captain John Flory Howard, of the Royal Regiment of Horſe Guards. Publiſhed from the official Copy, with a few previous Obſervations. 8vo. 1s. 6d. *Cadell and Davies.*

An Abridgment of modern Determinations in the Courts of Law and Equity: being a Supplement to Viner's Abridgment. By ſeveral GENTLEMEN in the reſpective Branches

of the Law. Vol. I. Abatement—By-Laws.—Vol. II. Canons—Creditor and Debtor. Royal 8vo. 1l. 8s. *Butterworth.*

MISCELLANIES.

A Letter to the Honourable Thomas Erſkine, on the Subject of foreſtalling Hops, including a Plan for the Reduction of the Price of Corn and Porter, &c. With an Expoſition of the fraudulent Practices of the Planters, and earneſtly recommended to the Conſideration of Samuel Ferrand Waddington, Eſq. 8vo. 1s. 6d. *Pitkeathley.*

Obſervations upon the Introduction to the third Part of the Copies of Original Letters from the French Army in Egypt. *Debrett.*

A Word for the Poor; or General Thoughts, candidly ſubmitted to the good Senſe, Diſcernment, and particular Conſideration of the Britiſh Public, on the late ſcanty Harveſt, and the dreary Proſpect of a hard Winter. Interſper'ed with a few homely, but wholeſome Hints (if rightly taken) to all deep Speculators and greedy Monopoliſts, whether Farmers or Cornfactors, uſurious Contractors, Foreſtallers, Engroſſers, or Regraters. With a Glance at Levellers, and a parting Word of Admonition to the Poor. By a TRUE LOVER OF HIS COUNTRY. 8vo. 1s. *Hurſt.*

The New Annual Directory for the Year 1800. Containing, beſides a numerous Liſt of Merchants, Traders, &c. various Articles of uſeful Intelligence relating to the different Branches of the Poſt Office. By H. FERGUSON and J. SPARKE, Inſpectors of Letter Carriers. 12mo. 2s. bound 2s. 6d. *Richardſon, Walker.*

A Short Inquiry into the Nature of Monopoly and Foreſtalling: with an Appendix on the probable Effect of an Act of the Legiſlature to enforce the Uſe of a coarſer Sort of Bread; and ſome Conſiderations on the propoſed Plan for the Sale of Corn by Weight. By EDWARD MORRIS, Eſq. Barriſter at Law. 8vo. 1s. *Cadell and Davies.*

Tales, Anecdotes, and Letters, tranſlated from the Arabic and Perſian. By JONATHAN SCOTT. Sm. 8vo. 6s. (See p. 52.) Shrewſbury printed; *Cadell and Davies*, London.

Original Letters of J. J. Rouſſeau to M. de Maleſherbes, M. d'Alembert, Mad. la M. de Luxembourg, &c. &c. With a Fac Simile of Rouſſeau's Hand-writing, and an original Letter of Butta Fuogo and David Hume. Tranſlated from the French. Crown 8vo. With a Portrait. 4s. 6d. (See p. 72.) *Symonds.*

Letters on the Iriſh Nation, written during a Viſit to that Kingdom, in the Autumn of the Year 1799. By G. COOPER, Eſq. 8vo. 4s. *White.*

Moral Reflections: ſuggeſted by a View of London from off the Monument. By JOHN EVANS, A.M. 12mo. 6d. *Groſby.*

Curſory Remarks on Bread and Coals. 8vo. 1s. *Duncan, Hatchard.*

A Laconic Epiſtle, addreſſed to his Royal Highneſs the Duke of York; containing ſome curſory Remarks on the late Expedition. By a MILITARY OFFICER. To which is ſubjoined, the Subſtance of a Speech delivered by the Right Hon. Henry Dundas, in the Houſe of Commons, on the 10th of February 1800. 8vo. 1s. *Egerton, Debrett.*

A Statement of the Differences ſubſiſting between the Proprietors and Performers of the Theatre Royal, Covent Garden. Given in the Correſpondence which has paſſed between them. By JOHN JOHNSTONE, JOSEPH GEORGE HOLMAN, ALEXANDER POPE, CHARLES INCLEDON, JOSEPH S. MUNDEN, JOHN FAWCETT, THOS. KNIGHT, HENRY ERSKINE JOHNSTON. 8vo. 1s. 6d. *Miller.*

The Novel Reader. No. I. 8vo. 1s. *Vernor and Hood.*

Tranſactions of the Linnæan Society. Vol. V. 4to. 1l. 1s. *White.*

NOVELS AND ROMANCES.

The Armenian; or, the Ghoſt Seer: a Hiſtory, founded on Fact. Tranſlated from the German of SCHILLER. 4 vols. 12mo. 16s. *Symonds.*

The Cavern of Strozzi: a Novel. 12mo. 3s. 6d. *Lane, Miller.*

Ankerwick Caſtle: a Novel. By Mrs. CROFFTS. 4 vols. 12mo. 14s. *Lane, Miller.*

Judith: a Novel. 2 vols. 12mo. 7s. *Lane, Miller.*

Romance of the Caſtle: a Novel. 2 vols. 12mo. 7s. *Lane, Miller.*

A Piece of Family Biography. 3 vols. 12mo. *Bell.*

The Juvenile Emigrants: a Novel. 2 vols. 12mo. 5s. *Symonds.*

Filial Indiſcretions; or, the Female Chevalier. 3 vols. 12mo. 10s. 6d. *Robinſons.*

Douglas; or, the Highlander: a Novel. By ROBERT BISSETT, L.L.D. Author of "The Life of Burke," &c. 4 vols. 12mo. 1l. *Hurſt, Kerby.*

The Spirit of the Caſtle: a Romance. By Mr. PROBY. 2 vols. 12mo. 7s. *Croſby and Letterman.*

Court Intrigue; or, the Victim of Conſtancy: an hiſtorical Romance. By the AUTHOR of "Mental Improvement." 2 vols. 12mo. 7s. *Lane, Miller.*

PHYSIC, ANIMAL ECONOMY.

A Curſory View of the Treatment of Ulcers, more eſpecially thoſe of the ſcrophulous, phagedænic, and cancerous Deſcription. With an Appendix on Baynton's new Mode of treating old Ulcers of the Leg. By RICHARD NAYLER. 8vo. 3s. 6d. *Kearſley.*

Some few Caſes and Obſervations on the Treatment of Fiſtula in Ano, Hæmorrhage, Mortification, the Venereal Diſeaſe, and Strictures in the Urethra. By JOHN ANDREE, M.D. Member of the Corporation of Surgeons of London. 8vo. 1s. 6d. *Nicol.*

Gymnaſtics for Youth; or, a practical Guide to healthful and amuſing Exerciſes: being an Eſſay towards the neceſſary Improvement of Education, chiefly as it relates to the Body. Tranſlated from the German of SALZMANN, one of the Maſters of the Academy at Schnepfenthal. With ten Plates. 8vo. 9s. *Johnſon.*

POETRY AND THE DRAMA.

Theatrum Poetarum Anglicanorum; containing the Names and Characters of all the Engliſh Poets, from the Reign of Henry III. to the Cloſe of the Reign of Queen Elizabeth. By EDWARD PHILLIPS, the Nephew of Milton. Firſt publiſhed in 1675, and now enlarged by Additions to every Article from ſubſequent Biographers and Critics. 8vo. 8s.—*White.*

Poems, written by E. S. J. 12mo. 1s. 6d. *Jordan.*

The Links o'Forth; or, a parting Peep at the Carſe o'Sterling: a Plaint. By HECTOR MACNEIL, Eſq. 8vo. 1s. 6d. *Vernor and Hood.*

Ballad Stories, Sonnets, &c. By GEORGE DAVIS HARLEY, Comedian. Vol. I. 8vo. 4s. *Dilly.*

Britain Preſerved: a Poem, in ſeven Books. 8vo. 6s. *Murray and Highley.*

Grecian Proſpects: a Poem. By the Rev. R. POLWHELE, Vicar of Manacan. 8vo. 3s. 6d. *Cadell and Davies, Chapple.*

Peter not Infallible! or, a Poem, addreſſed to Peter Pindar, Eſq. on reading his Nil Admirari, a late illiberal Attack on the Biſhop of London; together with unmanly Abuſe of Mrs. More. Alſo ſome Lines occaſioned by his Ode to ſome Robin Red-breaſts in a Country Cathedral. By the AUTHOR of "Gleanings after Thomſon, or the Village Muſe," &c. 4to. 2s. Printed by *Watſon*, Cambridge; *Chapple, Rivingtons*, London.

The Enchanted Plants: Fables in Verſe. With a Frontiſpiece, deſigned by Vieira, engraved by Bartolozzi. 8vo. 5s. *Evans, Kerby.*

The Pariſh Prieſt: a Poem, from Burton's Sacerdos Paræcialis Ruſticus. With a Frontiſpiece. 4to. 5s.—*Black, Foulder.*

Morcar and Elfina: a legendary Tale. 8vo. 1s. *Mudie*, Edinburgh.

Poems, Sacred and Moral. By THO. GISBORNE, M.A. With Plates—Second Edition. 12mo. 6s. (See page 64.) *Cadell and Davies.*

The Nurſe: a Poem. Tranſlated from the Italian of LUIGI TANSILLO. By WILLIAM ROSCOE. 12mo. 5s. (See p. 57.) Printed by *M'Creery*, Liverpool; *Cadell and Davies*, London.

Joanna: a Romance of the 14th Century. Now performing at the Theatre Royal, Covent Garden. Formed upon the Plan of an unpubliſhed German Drama of KOTZEBUE, and adapted to the Engliſh Stage by RICHARD CUMBERLAND, Eſq. To which is prefixed a Preface. 8vo. 2s. 6d. *Lackington, Allen, and Co.*

The Negro Slave: a dramatic hiſtorical Piece, in three Acts. Tranſlated from the German of the Preſident KOTZEBUE. With Frontiſpiece. 8vo. 2s 6d. *Booſey, Hatchard.*

Adelaide: a Tragedy, in five Acts. As performing at the Theatre Royal, Drury Lane. By HENRY JAMES PYE,

PYE, Poet Laureat. 8vo. 2s. 6d. *Stockdale.*

The Writing Desk; or, Youth in Danger: a Play, in four Acts. Literally translated from the German of AUGUSTUS VON KOTZEBUE. 8vo. 2s. 6d. *Robinsons.*

POLITICS—POLITICAL ECONOMY—THE UNION.

Practical Observations on the proposed Treaty of Union of the Legislatures of Great Britain and Ireland; shewing, in some Particulars, how that Treaty may be rendered acceptable to the People of Ireland, and beneficial to the British Empire in general. By JOHN GRAY, L.L.D. 8vo. 2s. 6d. *Becket, Symonds.*

Considerations on National Independence, suggested by Mr. Pitt's Speeches on the Irish Union. Addressed to the People of Great Britain and Ireland. By a MEMBER of the Hon. Society of Lincoln's Inn. 8vo. 1s. 6d. *Rickman.*

The Speech of the Right Hon. Lord Viscount Castlereagh, upon delivering to the House of Commons of Ireland His Excellency the Lord Lieutenant's Message, on the Subject of an incorporating Union with Great Britain; with the Resolutions, containing the Terms on which it is proposed to carry the Measure into Effect, February 5th, 1800. 8vo. 1s. *Stockdale.*

The Speech (at length) of the Hon. Henry Grattan, in the Irish House of Commons, against the Union with Great Britain. 8vo. 1s. *Jordan, Smith.*

The Speech of Patrick Duigenan, L.L.D. in the Irish House of Commons, Wednesday February 5th, 1800, on the Subject of an incorporating Union between Great Britain and Ireland. 8vo. 1s. 6d. *Wright.*

Thoughts on the English Government. Addressed to the quiet good Sense of the People of England. In a Series of Letters. Letter the Third. 8vo. 2s. *Wright.*

Morality united with Policy; or, Reflections on the old and new Government of France; and on various important Topics of civil and ecclesiastical Reform. By ROBERT FELLOWS, A.B. of St. Mary's Hall, Oxford. 8vo. 2s. 6d. *White.*

Strictures on the Asiatic Establishment of Great Britain; with a View to an Inquiry into the true Interest of the East India Company: comprehending the Rise and Progress of our Settlements in India, the Claim of individual Traders to a Participation of our Eastern Commerce, with an Elucidation of the Means by which those Claims may be made compatible with national Prosperity and the Welfare of the Company. With a Chart, &c. By WILLIAM PLAYFAIR, Author of the Political and Commercial Atlas, &c. 4to. 12s. *Murray and Highley.*

Tenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. 1s. *Hatchard, Rivingtons.*

The Twenty-eighth Report of the Select Committee on Finance to the House of Commons; with the Appendix, containing the Plan and Contract of Jeremy Bentham, Esq. for erecting and establishing a new Penitentiary House in Tothill Fields; the Propositions of P. Colquhoun, Esq. for establishing a new Police in the Metropolis; and the Report of John Reeves, Esq. relative to the Income and Expenditure of the Seven established Police Offices from their first Institution; with an Account of the Number of Convicts transported to Botany Bay, and the Expenses attending that Colony. 8vo. 2s. 6d. *Symonds, Clarke,* Portugal Street.

Resolutions of the Society of the Friends of the republican Constitution at L——, against the Constitution of the Year 8 of the French Republic: addressed to all good Citizens. Sitting of the 15th Nivose, Year 8 (5th January 1800, Old Style), published in the Original, and translated into English. 12mo. 6d. or One Guinea for 100. *Low.*

The Speech (at length) of the Hon. C. J. Fox against the Address to His Majesty, approving of the Refusal to enter into a Negotiation for Peace with the French Republic; with a List of the Minority, &c. &c. 8vo. 1s. *Jordan, Smith.*

Peace or War! Which is the best Policy? By PETER BRADY CROSS, Esq. of Lincoln's Inn. 8vo. 1s. *Bickerstaff.*

A Letter addressed to the Hon. Charles James Fox, respecting an inaccurate Quotation

Quotation of the "Annals of the French Revolution" made by him in the Debate in the Houſe of Commons the 3d of February. By A. F. BERTRAND DE MOLEVILLE. 8vo. 1s. *Hookham*, New Bond Street.

SERMONS.

Caution againſt the Philoſophy of the Times.—A Sermon preached before the Synod of Glenelg, July 17th, 1799. By JOHN MACLEOD, D.D. Miniſter of the Goſpel in Harris; publiſhed by Deſire of the Synod. 8vo. 1s. Printed by *Chalmers and Co.* Aberdeen; *Rivington*, London.

Sermons, in which are explained and enforced the religious, moral, and political Virtues of Freemaſonry; preached upon ſeveral Occaſions before the Provincial Grand Officers and Brethren in the Counties of Kent and Eſſex. By the Rev. JETHRO INWOOD, B.A. P.G.C. for the County of Kent, and Curate of St. Paul's, Deptford. 8vo. 6s. *Croſby and Letterman.*

THEOLOGY.

Letters to a Prebendary; being an Anſwer to Reflections on Popery. By the Rev. J. Sturges, L.L.D. Prebendary and Chancellor of Wincheſter, and Chaplain to His Majeſty; with Remarks on the Oppoſition of Hoadlyiſm to the Doctrines of the Church of England, and on various Publications, occaſioned by the Civil and Eccleſiaſtical Hiſtory of Wincheſter. By the Rev. JOHN MILNER, M.A. F.S.A. 4to. 10s. 6d. *Robbins*, Wincheſter; *Cadell and Davies*, *Coghlan*, London.

An Apology for the Diſbelief of revealed Religion; being a Sequel to Sober and ſerious Reaſons for Scepticiſm, &c. By JOHN HOLLIS, Eſq. 8vo.

A Call for Union with the Eſtabliſhed Church, addreſſed to Engliſh Proteſtants; being a Compilation of Paſſages from various Authors, ſelected and publiſhed by GEORGE ISAAC HUNTINGFORD, D.D. Warden of St. Mary's College, Wincheſter. 8vo. 4s. 6d. *Cadell and Davies.*

Report from the Clergy of a Diſtrict in the Dioceſe of Lincoln, convened for the Purpoſe of conſidering the State of Religion in the ſeveral Pariſhes in the ſaid Diſtrict, as well as the beſt Mode of promoting the Belief and Practice of it; and of guarding, as much as poſſible, againſt the Dangers ariſing to the Church and Government of this Kingdom, from the alarming Increaſe of Profaneneſs and Irreligion on the one Hand, and from the falſe Doctrines and evil Deſigns of fanatic and ſeditious Teachers on the other. 8vo. 1s. *Rivington*, *Hatchard.*

A Vindication of the Principles upon which ſeveral Unitarian Chriſtians have formed themſelves into Societies, for the Purpoſe of avowing and recommending their Views of religious Doctrine by the Diſtribution of Books. In a Letter to ———. By JOHN KENTISH. 8vo. 1s. 6d. *Johnſon.*

TOPOGRAPHY—TRAVELS.

The Cambrian Directory; or curſory Sketches of the Welſh Territories: with a Chart, comprehending at one View the adviſable Route, beſt Inns, Diſtances, and Objects moſt worthy of Attention. 8vo. 4s. 6d. *Eaſton*, Saliſbury; *Hurſt*, London.

Remarks on a Tour to North and South Wales in the Year 1797. By HENRY WIGSTEAD; with Plates from Rowlandſon, Pugh, Howitt, &c. aquatinted by Hill. 8vo. 15s. Large Paper 1l. 1s. (See p. 61.) *Wigſtead.*

PRINTS.

Portraits of Holbein and his Wife. Painted by HOLBEIN, engraved by BARTOLOZZI, and publiſhed by CHAMBERLAINE. Folio. 2l. 2s. *Chamberlaine.*

Portrait of General Maſſey. BULL p. VANDENBERGHE ſc. 2s. 6d. plain, 5s. coloured. *Vandenberge.*

Whole-length Portrait of Prince Suwarrow. BISCHEWNINI p. GILBANK ſc. mez. 1l. 1s. *Daniel.*

Portrait of J. L. Duſſek. COSWAY p. CONDE ſc. 5s. *Cianchettini.*

Evening Prayers. SCHALKEN p. VANDENBERGHE ſc. 7s. 6d. *Vandenberghe.*

Cleopatra. CIPRIANI del. VANDENBERGHE ſc. 5s. plain, 10s. 6d. coloured. *Vandenberghe.*

PUBLICATIONS ANNOUNCED.

A Tranſlation of ſuch Parts of the Thouſand and One Nights as do not appear in that of Galland. From an

an Arabic Manuſcript, in ſeven Volumes, brought from Turkey by Edward Wortley Montague, Eſq. and now in the Poſſeſſion of Jonathan Scott, Eſq.

Le Chevalier Robert, Anecdote Chevaleresque, Ouvrage poſthume du Comte de Treſſan.

FRENCH BOOKS.

Hiſtoire de l'Origine, des Progrès, et de la Décadence des Sciences dans la Gréce; traduite de l'Allemand de Chriſtophe Meiners, Profeſſeur ordinaire de Philoſophie à l'Univerſité de Gottingue. Par J. CH. LAVEAUX. 5 tom. 8vo. *Paris.*

Traité des Poids et des Méſures legales des Muſulmans, traduit de l'Arabe de Makrizi. Par A. J. SILVESTRE DE SACY. 8vo. *Paris.*

Memoires ſur l'Egypte, publiées pendant les Campagnes du Général Bonaparte, dans les Années 6 et 7. 8vo. Orné de deux Cartes geographiques. *Paris.*

Précis Hiſtorique de la Vie et du Pontificat de Pie VI. Par M. BLANCHARD, Bachelier de Sorbonne et Curé de S. Hypolite, Dioceſe de Liſieux. Sm. 8vo. Chez *l'Auteur*, Londres.

Lettres Hiſtoriques and Critiques ſur l'Italie de Charles de Broſſes, avec des Notes relatives à la Situation actuelle de l'Italie, et la Liſte raiſonnée des Tableaux et autres Monuments qui ont été apportés à Paris de Milan, de Rome, de Veniſe, &c. 3 tom. 8vo. *Paris.*

L'Amie des Dames. Par Madame FELICITE GUERIOT. 12mo. *Dulau.*

IMPORTED BY J. DEBOFFE, GERARD STREET, AND W. CLARKE, NEW BOND STREET.

Almanach National de France pour l'An 8. In 8vo. 8s.

Antiquités Nationales, Tome V. in 4to. *Paris*, An 7. 2l. 2s.

Le même, Tome V. in folio. 3l. 13s. 6d.

Bailly, Eſſai ſur les Fables et ſur leur Hiſtoire. 2 vols. in 8vo. *Paris*, An 7. 9s.

Buffon, Hiſtoire Naturelle, claſſée par Ordres, Genres, &c. Par CASTEL. 26 vols. in 18mo. Figures. *Paris*, An 7. 3l. 3s.

Le même, Papier velin, premiers Figures en noir. 6l. 6s.

Le même, Papier velin, Figures colorées. 8l. 8s.

Buffon, Hiſtoire Naturelle, générale et particuliere. Nouvelle Edition, à laquelle on à ajouté toutes les nouvelles Découvertes, par SONNINI. 60 vols. in 8vo. Figures. Paris, An 7, et ſuivantes. Chaque volume, 7s.

Les 14 prem. vol. paroiſſent.

Le même, Papier velin, Figures colories et en noir, chaque volume 1l. 1s.

Claire d'Alle. In 12mo. *Paris*, An 7. 3s.

Don Carlos, Infant d'Eſpagne, traduit de l'Allemand de SCHILLER. In 8vo. *Paris*, An 8. 6s.

Experiences ſur le Galvaniſme et en général ſur l'Irritation des Fibres muſculaires et nerveuſes. Par HUMBOLDT. In 8vo. Figures. *Paris*, 1799. 8s.

Genlis, Nouvelle Methode d'Enſeignement pour la première Enfance. In 12mo. *Hambourg*, 1799. 5s.

Genlis, Pétit La Bruyere, ou Caracteres et Mœurs des Enfans de ce Siecle. In 8vo. *Hambourg*, 1799. 5s.

Grammaire nouvelle Allemande, ou Methode pratique. In 12mo. *Metz*, 1799. 4s. 6d.

Hiſtoire Naturelle des Singes, peints d'après Nature. Par T. B. AUDEBERT. 8 Livraiſons, Folio. *Paris*, An 7 et 8. Cet ouvrage eſt complet. 15l. 15s.

Lettres du Dr. Wm. Kentiſch, Neveu de Smellie, au Cit. Baudelocque, ſur quelques Paſſages de ſon Traité d'Accouchemens. In 8vo. *Paris*, An 8. 4s.

Liancourt, Voyage dans les Etats Unis d'Amérique, fait en 1795, 1796, et 1797. 8 vols. in 8vo. *Paris*, An 7. 2l. 2s.

Nouveaux Principes de Géologie. Par BERTRAND. In 8vo. *Paris*, 1797. 7s. 6d.

Schiller *(Théâtre de)*. Traduit de l'Allemand. 2 vols. in 8vo. *Paris*, 1799. 14s.

Volney, Leçons d'Hiſtoire, prononcées à l'Ecole normale. In 8vo. Figures. *Paris*, An 8. 5s.

Voyage dans mes Poches. In 12mo. *Geneva*, An 7. 2s. 6d.

Rouſſeau, J. J. Oeuvres complettes de, Edition preſentée à l'Aſſemblée Nationale. 18 vols. in 4to. Pap. vel. Fig. *Paris*, 1799 et 1800. 56l. 14s.

Le même, gravures epreuves, 75l. 12s.